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ABSTRACT

This document presents a report on the Nisei Retirement Planning Conference. First, a history of the organization of the conference is provided. Then, a series of working papers on the Nisei and retirement are given. These papers address issues such as the following: 1) retirement as a national concern, 2) general retirement issues (physical health, activity, income loss, psychological adjustment, work role loss, and widowhood), and 3) the Nisei (demographic characteristics, assets and liabilities, and the Nisei and retirement). Along with the conference goals and objectives, the conference process and evaluation are included. In the process section, the conference program, workshops, discussion, and panel presentations are presented. In the evaluation section, the participant questionnaire, conference evaluation, and local community follow-up report are given. A lengthy appendix is included. (Author/AM)

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REPORT ON

Nisei Retirement Planning Conference

San Francisco, California
November 19-21, 1976

JAPANESE AMERICAN CITIZENS LEAGUE
and
NATIONAL INSTITUTE OF MENTAL HEALTH

Contract Number 278-76-0005 (ER)

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I
History of the Organization of the Conference

With a growing awareness of and concern for second generation Japanese Americans (Nisei) as they approach retirement age, Dr. Minoru Masuda of Seattle proposed that the Japanese American Citizens League (JACL) focus attention on the concerns, needs, and potential problems associated with Nisei Retirement. At its 1974 National Convention, JACL approved the program concept, and the following year was spent developing a proposal for submission to the National Institute for Mental Health (NIMH).

Mr. Patrick Okura, past JACL National President and Executive Assistant to the NIMH Director, gave invaluable assistance in helping NIMH staff persons recognize the unique concerns of Nisei. In April, 1976, JACL was awarded a contract for $9,956 to conduct a Nisei Retirement Planning Conference to explore concerns, identify issues, and develop recommendations which address the concerns of retirement as they affect Nisei. A Conference Planning Committee comprised of JACL volunteers and staff worked on the conference plans.

After much consideration to broad representation, it was decided to expand the number of Conference Participants from 16 to 50 persons. Applications were distributed nationwide to JACL chapters, Japanese American community groups, Japanese American churches, and through the *Pacific Citizen* (JACL weekly newspaper) and Japanese American newspapers. Eighty applications were received for the conference.

Selection of the participants was based on the following criteria:

- All participants must be Nisei, second generation Japanese Americans.
- One-third of the participants should be non-JACL members.
- There shall be balanced representation from urban and rural areas.
- Participants should include persons active in the Japanese American community.
- Participant inclusion should consider characteristics such as religious affiliation, social activities, age, marital status, and sex.

A concerted effort was made to include both persons who were engaged professionally in elderly services and non-professionals who had experiences simply because they were Nisei. In cases where there were insufficient applicants for a given area (geographical, interest groups, etc.) attempts were made to seek out persons who would bring unique perspectives.

In addition to conference participants, persons were invited to attend as observers. Letters were sent to Japanese American state and federal elected officials, key persons in federal agencies, and persons representing religious groups. Conference observers also included Japanese American young people who work with the elderly and had an interest in attending the conference.

The Conference was held on November 19-21, 1976 at JACL National Headquarters in San Francisco, California. Housing was provided nearby at Kyoto Inn.

II
Working Paper: Nisei and Retirement

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Working Paper: I Foreword

This working paper has been prepared for this conference with the objective that it provide a framework of issues seen to be relevant to Nisei retirement.

The working paper has two broad goals in mind: (1) to establish a document for discussion on the issues presented as to the relevancy and impact on Nisei retirement, and (2) to promote, on the basis of these discussions, recommendations by which planning for "successful retirement" can best be achieved.

The recommendations that come out of this conference are first steps toward an organized effort for Nisei retirement planning. These recommendations may come in an variety of areas. They may include identification of specific areas for program planning; what kinds of program planning are appropriate; how best to plan and coordinate; how best to plan for differing Nisei community needs; how best to implement community services; how to stimulate and achieve "grass roots" activity; how best to acquire funding, if needed, to plan, coordinate and implement program planning and presentation; and who will carry out these recommendations. It is hoped that specific and concrete program proposals can be developed by conference participants. These may serve as basic materials for further development by individuals, communities and organizations.

PLANNING COMMITTEE

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Harry Murakami
Don Hayashi, JACL staff

Working Paper: II Retirement

A. Retirement as a National Concern

The focus on retirement and its problems has been brought about because there are coming to be increasing numbers of people in retirement. The growing societal practice of lowering retirement age has been combined with increasing life span to produce these increasing numbers. With health and income as major factors for the retired, and with the current inflationary trends, the retired are caught in the crunch between relatively fixed incomes and the escalating cost of living. Governmental policies and society's attitudes toward the retired must address themselves to this ever-growing problem.

While each retiree must function within his own situational constraints, experts are in agreement that psychosocial adjustments are of paramount important to a successful outcome. What a retiree does on work stoppage is determined by many factors, such as work experience, interests, lifestyles, support systems, etc. Studies show that the degree of personal satisfaction derived can be related to the degree of activation and expansion into new learning and especially into areas of social responsibility. This self-extension and growth serves to maintain personal identity, self-respect and maintenance of capabilities. Death after retirement is no myth and successful survival is an adaptation that requires the appropriate use of time. The quality of life for the retiree depends to a large extent on his use of talents, old or newly found, and the availability of options open to him to exercise his talents and proclivities.

Preparation for retirement should take place prior to actual work stoppage. While most have given some consideration to retirement, some are threatened by it, most welcome it, but most have not perceived the real threat to self nor considered other possibly available options. Society dictates that the non-productive has less value than the productive. To counteract this social stigma, the antidote would be for the retiree to be "productive" in new endeavors along his work experience or by expansion of a side interest, whether paid or not. Such activities allow one to participate and engage in responsible work, energizing brain and muscle for psychological maintenance and psychological self-esteem. Retirement must be viewed from a developmental point of view as a transition stage in a human life span that requires planning for a different epoch.

B. General Retirement Issues.

We do not grow old, we grow older,
and as we grow older, our physical,
intellectual and emotional
capacities for life change. (Unknown)

Many serious dilemmas confront all retirees and pre-retirees. Among these are roll loss (e.g. work and child-rearing roles), declining physical health and reduced income. However, there are varying adjustments and adaptive mechanisms to such changing life circumstances as will be discussed in a later section of this paper.

In order to deal effectively with such circumstances which can result in devastating effects, it is useful to have a better understanding of the key changes. This will facilitate more thoughtful preparation for retirement on the part of the individuals concerned. Additionally, it will enable the development and application of effective "treatment" approaches for those who are not able to deal successfully with the vicissitudes of retirement living. It is essential that individuals facing retirement be reasonably prepared to deal with these because of the extension of life and increased leisure time.

The key changes that will be discussed in this section include deteriorating physical health, income loss, psychological changes and emotional adjustments, and role loss (work and familial).

I. Physical Health and Activity.

Most capacities (strength, muscular coordination, agility, learning ability, etc.) increase very rapidly during childhood and early adulthood and most reach a peak in our 20's and 30's. Then the physical capacities often start to decline. Intellectual abilities usually decline much later in life and at a slower rate. Sometimes they do not begin to decline until an individual is quite advanced in age. (Emotional stability also may not decline at all and may even continue to advance into very old age; a person may become increasingly better able to accept whatever comes along as he or she advances in years and experience.)

Some retirees react to physical aging by thinking and acting like an older person. Others over-react in the opposite direction by insisting on acting like thirty-year olds. The fact that a retiree can no longer play three sets of tennis or bowl thirty frames in an afternoon does not mean that he or she is decrepit or useless or unwanted. It merely means that certain activities and functions are either no longer open to him or her and must be undertaken at a slower pace.

2. Income Loss.

Reduced income during the retirement years influences one's entire outlook and behavior. It has been estimated that retirement income is usually reduced by one-half the amount received during the period just prior to withdrawal from the labor force. Social security may constitute the single largest source of retirement income. The maximum amount an individual can receive at the present time is $380 per month. For couples, the current allowable maximum benefit is $579 per month, if spouse also had worked. The least allowable on the same basis would be $108 and $162 respectively. Other secondary sources of retirement income include private pensions and savings. Although many expenses will be reduced in retirement largely because of the changing composition of the family, such reductions are often offset by increasing medical costs and spiraling real property taxes. The psychological-emotional stresses which insufficient retirement income imposes on older adults can be quite devastating. For many, retirement incomes will be sorely inadequate and, as a result, will necessitate SSI (Supplementary Security Income), food stamps and other forms of assistance. Cultural constraints may prevent some from seeking such aid.

While reduced income during retirement may require many to make some changes in style and manner of living, these may be minimized if planning far in advance of retirement takes place.

3. Psychological Adjustments.

As retirement approaches, the realization suddenly comes that one will soon be too old to continue working. This realization can be traumatizing.

Emotionally, retirement often imposes a number of stresses, including compulsory loss of work and separation from familiar activities which provide a stable and meaningful life. Retirement can also be stressful for the individual who leaves the job voluntarily. In addition, retirees may have to face the stress of adjusting to reduced incomes. This, in turn, may trigger a change of residence and other financial alterations.

Because of these perhaps obvious stresses, everything should be done to make retirement as easy as possible. One way of doing this is to plan wisely and prior to the anticipated time of retirement.

4. Work Role Loss.

Disengagement from the employment role is similar to other transitional periods such as the cessation of parental duties and widowhood. Because most people do not invest their total emotional energy in any one activity, the reaction to work role loss is not all-encompassing. However, the impact of retirement may be far greater on men than women since predominantly more men were primary wage earners. The impact may be equally great if not greater on single women who have had to support themselves throughout their adult lives. Furthermore, retirement is vastly different for the career women than for the non-career women. The married

non-career woman often faces a different situation when her husband retires. Frequently, pre-retirement education and planning fail to include the non-working wife. Consequently, she may be ill-prepared to adjust to any major role change in the marital relationship.

5.Widowhood.

Among the retired, there are substantially more widows than widowers and this difference increases with age. Widows often experience critical role loss because our culture places greater emphasis on men. Older widows have typically been dependent on their husbands throughout their entire married lives. Widowhood can be very stressful insofar as many women are unable to cope with the demands of living alone. Such relatively simple matters as maintaining a checking account or finding part-time employment may be quite traumatic. Loneliness and the meaningful use of leisure time must also be dealt with by most widows. Widowhood can also be a period of economic hardship for many women, who were dependent on their husband's income.

A. Demographic Characteristics

I. Middle-age Japanese Americans

a. Age distribution (by sex and five-year intervals).

In 1970 the total Japanese American population in the United States numbered 588,324. Of this total, there were 120,349 persons (20.5%) between the ages of 45 and 64. This age group which encompasses most Nisei, we shall call middle-age Japanese Americans. You will note that these figures are taken from the 1970 census data. Thus, we should shift the age groups as being 6 years older than indicated, and emphasize the imminence of retirement to a larger number. Table 1 below specifies the distribution of Japanese American women and men in the 45 to 64 category by five year intervals. In all age groupings, the sex distribution is comparable except in the 45 to 49 year age group.

TABLE 1
AGE DISTRIBUTION

Years	Males (%)	Females (%)	Total (%)
45-49	22,172 (45.8%)	26,249 (54.2%)	48,421 (40.2%)
50-54	18,042 (50.8%)	17,440 (49.2%)	35,482 (29.5%)
55-59	11,049 (51.1%)	10,557 (48.9%)	21,606 (18.0%)
60-64	7,336 (49.4%)	7,504 (50.6%)	14,840 (12.3%)
Total:	58,599 (48.7%)	61,750 (51.3%)	120,349 (100.0%)

TABLE 2
DISTRIBUTION BY REGIONS AND AGE COHORTS

b. Geographical Distribution (by five year intervals).

The West has by far the greatest number of middle-aged Japanese Americans.

Total	Region	45-49	50-54	55-59	60-64
6,501 (5.4%)	Northeast	2,339 (4.8%)	1,644 (4.6%)	1,301 (6.0%)	1,225 (8.3%)
8,476 (7.0%)	North Central	3,646 (7.5%)	2,397 (6.8%)	1,455 (6.7%)	978 (6.6%)
3,989 (3.3%)	South	1,734 (3.6%)	988 (2.8%)	637 (2.9%)	630 (4.2%)
101,375 (84.2%)	West	40,702 (84.1%)	30,453 (85.8%)	18,213 (84.3%)	12,007 (80.9%)
120,349 (100.0%)		48,421 (100.0%)	35,482 (100.0%)	21,606 (100.0%)	14,840 (100.0%)

c. Marital Status (by sex)

Marital status of Japanese Americans by age (45 to 64) and sex are shown in Table 3.

A very high percentage of middle-age Japanese American men and women were married (83 percent and 76.5 percent respectively). The major difference in marital status of Japanese American men and women occurred among those who were widowed with considerably more widows (9.0 percent) than widowers (2.0 percent). Those 1970 figures suggest that a substantially higher percentage of Japanese American men and women were married in the period just prior to retirement. Retirement planning, as a result, should fully include husbands and wives. In addition, attention should be directed to Japanese American widows. Their numbers increase significantly after age 65.

TABLE 3
MARITAL STATUS

Status	Male (%)	Female (%)	Total
Single	4,495 (9.0%)	4,168 (7.0%)	9,573 (8.0%)
Married, wife or husband present	48,745 (83.0%)	47,319 (76.2%)	96,064 (79.8%)
Separated	435 (1.0%)	669 (1.0%)	1,104 (0.9%)
Other Married	1,178 (2.0%)	1,167 (2.0%)	2,345 (1.9%)
Widowed	1,122 (2.0%)	5,587 (9.0%)	6,709 (5.6%)
Divorced	1,714 (3.0%)	2,840 (4.5%)	4,554 (3.8%)
TOTAL	56,599 (100.0%)	61,700 (100.0%)	120,349 (100.0%)

d. Educational Status (by sex).

The median school years completed for Japanese 12.2 years respectively. There were, however, more male high school graduates than female (63.2 percent vs. 58.2). Table 4 contains a detailed breakdown of educational attainment among middle-age Japanese American men and women in the United States. A sizeable number, 20 percent, had gone to college with half of them receiving degrees, and more males receiving degrees.

TABLE 4
YEARS OF SCHOOL COMPLETED

	Male (%)	Female (%)	Total	%
ELEMENTARY				
Less than 5 yrs	1,503 (2.6%)	2,045 (3.3%)	3,547 (2.9%)	
5-7 years	3,673 (6.3%)	5,190 (8.4%)	8,863 (7.4%)	
8 years	6,890 (11.8%)	8,701 (14.1%)	15,591 (13.0%)	
HIGH SCHOOL				
1-3 years	9,483 (16.2%)	9,846 (15.9%)	19,329 (16.1%)	
4 years	23,032 (39.3%)	25,903 (41.9%)	48,935 (40.7%)	
COLLEGE				
1-3 years	6,415 (10.9%)	6,238 (10.1%)	12,653 (10.5%)	
4 years +	7,604 (12.9%)	3,825 (6.3%)	11,429 (9.5%)	
TOTAL	58,599 (100.0%)	61,750 (100.0%)	120,349 (100.0%)	

e. Labor Status.

Of the Japanese American males age 45 to 64 (58,599), 93.5 percent were in the labor force. And of those men (54,577) in the civilian labor force, 98.9 percent were employed.

Among Japanese American females age 45 to 64 (61,750), 62.7 percent were active in the labor force. Of the 38,703 women in the civilian labor force, 37,914 were employed.

By class of worker, Japanese Americans age 45 to 64 (91,924) were distributed according to the following: 64.7 percent private wage and salary workers, 17.9 percent government workers, 16.1 self employed workers, and 1.3 unpaid family workers.

(1) Employed by Industries

Employed middle-age Japanese American men and women were distributed among the following industries: The largest groups are found in wholesale and retail businesses, manufacturing industries, professional services and agriculture.

(2) Occupation and Sex

On the basis of major occupations, middle-age Japanese American men and women were distributed according to the categories listed in Table 6.

TABLE 5
LABOR STATUS BY INDUSTRIES

Industry	Number	Percent
Agriculture, forestry & fisheries	10,301	11.2%
Mining	143	0.2%
Construction	5,596	6.1%
Manufacturing	15,496	16.9%
Transportation, communication & other public utilities	3,933	4.3%
Wholesale and retail trade	21,225	23.1%
Finance and real estate	3,429	3.7%
Business and repair services	2,911	3.2%
Entertainment and recreational services	671	0.7%
Personal services	7,570	8.2%
Professional & related services	12,833	14.0%
Public administration	7,816	8.5%
TOTAL	91,924	100.0%

(3) Median Income

The median income of middle-age Japanese American males was more than double the amount received by their female counterparts of the same age ($9,344 and $4,192, respectively). This is evident in the above table where women are disproportionately over-represented in the clerical, factory operative and service worker jobs in spite of the fact that their educational attainment was equal to the males except in the college graduate category (Table 4).

TABLE 6
LABOR STATUS BY OCCUPATIONS

Occupation	Male (%)	Female (%)	Total (%)
Professional & technical	7,288 (13.5%)	3,939 (10.4%)	11,227 (12.8%)
Managers & administrators	2,525 (4.7%)	2,012 (5.3%)	9,538 (10.4%)
Sales	3,113 (5.7%)	3,034 (8.0%)	6,147 (6.7%)
Clerical	4,119 (7.6%)	10,225 (27.0%)	14,344 (15.6%)
Craftsmen, foremen	12,700 (23.6%)	911 (2.4%)	13,611 (14.8%)
Operatives	5,435 (10.1%)	6,792 (17.9%)	12,227 (13.3%)
Laborers - non-farm	6,362 (11.8%)	582 (1.2%)	6,944 (7.4%)
Farmers & farm managers	2,684 (5.0%)	461 (1.2%)	3,145 (3.4%)
Farm laborers & foremen	1,282 (2.4%)	866 (2.3%)	2,148 (2.3%)
Service workers	3,423 (6.3%)	6,895 (18.2%)	10,318 (11.2%)
TOTAL	54,010 (100.0%)	37,914 (100.0%)	91,924 (100.0%)

2. Japanese Elderly (65+).

Of the total Japanese population age 65 and over in 1970, there were 26,654 women and 20,505 men (65.5 percent and 43.5 percent respectively).

a. Geographical Distribution by sex.

According to geographic location, elderly Japanese are concentrated primarily in the West. Table 7 shows the distribution of Japanese elderly age 65 and over by geographic regions.

The overwhelming majority of elderly Japanese in the Western region resided in California and Hawaii—15,081 and 17,480, respectively.

TABLE 7
DISTRIBUTION OF ELDERLY BY GEOGRAPHICAL REGIONS

Region	Male	Female	Total	Percent
Northeast	1,975	2,680	4,655	9.9%
North Central ..	1,403	2,376	3,779	8.0%
South	901	1,328	2,229	4.7%
West	16,226	20,270	36,496	77.4%
TOTAL	20,505	26,654	47,159	100.0%

b. Marital Status by sex.

A majority of elderly Japanese women were widowed as presented in Table 3. Older Japanese men, on the other hand, were predominantly married.

TABLE 8
MARITAL STATUS OF ELDERLY BY SEX, 1970

	Male		Female	
Single	1,484	7%	1,150	4%
Married	14,833	72%	8,348	35%
Separated	241	1%	157	1%
Widowed	3,389	17%	15,428	58%
Divorced	558	3%	571	2%
TOTAL	20,505	100%	26,654	100%

c. Education.

Very little difference appeared between Japanese women and men age 65 and over in the area of educational attainment. Women had completed 8.3 median school years, and men had finished 8.5 years. More elderly men were high school graduates—27.3 percent versus 25.4 percent for elderly Japanese women.

d. Labor Status.

Twelve percent (3,198) of the Japanese women age 65 and over compared with 29.3 percent (6,011) of the men in the same age category were reported in the labor force (1970 census).

Of the total Japanese male civilian labor force (6,088), only 2.9 percent (176) were unemployed. Similarly, of the Japanese female civilian labor force (3,198), only 4 percent (128) were unemployed.

The total employed labor force equalled 8,902 Japanese Americans age 65 and over. Of that total, 63.3 percent were private wage and salary workers; 6.3 percent were government workers; 28.7 percent were self-employed; and 1.7 percent were unpaid family workers.

According to occupation, the breakdown of 5,832 Japanese men and 3,070 women ag 65 and over in the labor force is summarized in Table 9 below.

e. Median Income.

The median income for elderly Japanese men age 65 and over, while relatively low, nonetheless almost doubled the amount received by their female counterparts—$2,482 versus $1,312.

TABLE 9

ELDERLY OCCUPATIONS BY SEX

Occupation	Male (%)	Female (%)	Total (%)
Professional & technical	517 (8.9%)	179 (5.8%)	696 (7.8%)
Managers & administrators (non-farm)	613 (10.5%)	165 (5.4%)	778 (8.7%)
Sales	375 (6.4%)	193 (6.3%)	568 (6.4%)
Clerical	298 (5.1%)	282 (9.2%)	580 (6.5%)
Craftsmen, foremen	575 (9.8%)	35 (1.1%)	610 (6.9%)
Operatives	389 (6.7%)	543 (0.7%)	932 (10.4%)
Laborers - non-farm	1,298 (22.2%)	80 (2.6%)	1,378 (15.4%)
Farmers & farm managers	546 (9.4%)	107 (3.5%)	653 (7.3%)
Farm laborers & foremen	342 (5.9%)	303 (0.9%)	645 (7.2%)
Service workers	797 (1.4%)	434 (14.2%)	1,233 (15.9%)
Private household	82 (1.4%)	747 (24.3%)	829 (9.3%)
TOTAL	5,832 (100.0%)	3,070 (100.0%)	8,902 (100.0%)

B. The Nisei faces Retirement

As the Nisei approach the corner that turns toward retirement (and some have already turned it), they face in reality a host of problems and challenges that all retirees face. Some of these have been addressed in the previous section. In this section we shall raise some considerations of the uniqueness of the Nisei, some thoughts of Nisei development that impinge on coping with retirement, and take stock of the Nisei repertoire that may affect satisfactory retirement.

The Nisei as a Unique Cohort

There is a wave of Nisei rapidly approaching retirement age. The age-dispersed but solid wave is unique in historical experience and development. This is not to say that Nisei who comprise this wave are all alike for there is variety and diversity within the group. Rather, it is to say that there are common characteristics such as to prompt Lyman to call the Nisei a member of a consociate group locked in time, space, generation, and geography to a considerable homogeneity with a life cycle all its own. Kitano develops the notion of *eth*nicity/*gene*ration/*class (eth-gen-class)* as a paradigm for viewing acculturation and by so doing implies the uniqueness of the Nisei. This uniqueness is further expanded and delineated by Kiefer in his study of three generations in San Francisco. Standing in time between the Issei and the Sansei, the Nisei cohort's time is here, even as it has already past for the disappearing Issei and as it must eventually come to the Sansei.

The historical experience of the Nisei is constituted of a series of events that have left their mark. Born into the Japanese community, the Nihonmachis up & down the West Coast, they began their formative years in the bosom of the family and the ethnic community. Nihonmachi was aptly named—a slice of Japanese life with its Meiji era customs, attitudes, and beliefs transported into American trappings. Buffered and isolated, yet catering to white majority society, it was almost self-sufficient in its businesses, religious, social, financial, prefectural, recreational, and cultural organizations (Miyamoto). It was a lively community with an ethnic vigor whose recollections bring a nostalgia to many. The Nisei began the long trek toward their destiny from a subculture from whose security they had to outmigrate in their educational quest for upward mobility. The educational thrust was a family and community effort, the pressures of which all Nisei knew. It was the prescribed road to success.

The stings of racism visited on Issei parents fell also on Nisei shoulders as well, and adaptation to societal rejection markedly modified Nisei behavior. It was continual but in an ebb and flow pattern. The coming of age for the Nisei in the 1930s caught them at an ebb tide in America's fortunes—the Great Depression was in full swing. In an unemployment economy, minorities suffer most and Nisei college graduates took jobs not befitting their training. Some tried their fortunes in Japan—some to their regret, as they were trapped by the War.

December 7, 1941, and Japan's attack on Pearl Harbor brought the infamous evacuation of Nikkei from the West Coast, an experience forever etched in Nisei minds. The betrayal of faith in America and the shredding of the Bill of Rights placed in sharp perspective what it meant to be an American with a Japanese face. Physical hardships and economic losses were difficult enough; less surmountable was the stigmatization and the degradation of the human spirit.

Post-war struggle meant the setting aside of the anger and bitterness to the pragmatic business of surviving and achieving. How well the Nisei have fared in the eyes of American society and in most Nisei eyes as well is reflected in the labelling of the Nisei as the "model minority" (Peterson). But some prefer to call the "model minority" a myth — a label which assuages American guilt in its historical oppression of the Japanese, ignores

present day needs of Nikkei, and at the same time gives a condescending pat on the back to the Nisei for a lifetime of endeavor.

If we accept relative affluence as the criterion of success, then the Nisei have succeeded, but questions are raised—have they lived up to their full potential, have they sacrificed much in this march to success American-style, and are they prepared to embark on a new kind of experience, retirement?

What Makes the Nisei Tick?

In this section, we propose to dig a little deeper into factors that we feel shaped Nisei development. These comments and syntheses, derived from many sources, are not rendered in a positive or negative sense (that comes later), but are attempts to establish what we consider to have relevance in the adjustment to retirement.

As "the child is father to the man," thus is the Nisei a product of his childhood. Child-rearing practices of Issei parents were of the old-fashioned type, i.e., conforming to the Meiji notions that they brought with them. Roles were attached to each member of the family and children were expected to be quiet, obedient and respectful (Kitano). Social control was mainly exerted through the mother with the father usually aloof and authoritarian. Social control meant utilizing appeals to obligations, duties, and responsibilities, comparisons with model behaviors, and emphasis on Japaneseness and community sanction. The mechanisms of social control and elimination of deviance was based on the role of the child as a member of the family unit, the child's need to be "good" so as not to bring shame to self, family, and community.

These appeals to responsibilities were cast in a teasing and ridiculing mode such as to shame individuals for non-conforming behavior, thereby producing internal guilt to modify that behavior (Caudill, Kitano, Kiefer). Conformance to the family and community meant the submergence of the individual and internal conscience and the development of behavior based on the merit of external social sanction. The question was less what was right or wrong, but rather how others would view the action. Nisei behavior is often based on the approval of segments of the outside world (Caudill, Kitano, Kiefer, Lyman).

The Issei impressed upon their children the values with which they came equipped from Meiji Japan. While these Japanese characteristics (Caudill) may have become modified or disappeared in the generational transmission, most Nisei will recognize the existance of many.

1. The importance of the sense of the group and community is paramount. This theme emphasizes the groups (family, community, school, neighborhood, work) to which the individual belongs. The welfare of the group is important and the identity of the individual is linked to the group.

2. Obligation, duty and responsibility *(on, giri)* is an abiding virtue. These obligations stretch from the rituals of gift-giving, to funeral offerings *(koden)*, to the never ending debt of obligation to family and country.

3. The Japanese prize the sense of sympathy and compassion for others *(ninjo)*.

4. Japanese philosophy is pervaded by the theme of hard work, the rewards of diligence and perserverance toward long range goals. As often as not, this road to success is perceived as narrow, tortuous, and beset with obstacles.

5. Filial piety, respect, devotion, and obedience to one's parents *(oya koko)* is a highly prized cultural norm. This is especially noted in the case of the Japanese mother who, rightfully or not, is cast into the stereotyped mold of the strong and enduring, but compassionate and self-sacrificing mother.

6. There is a tendency for the Japanese to self-effacement—to down-grade themselves, their family, possessions, etc. Self-praise and praise of family is considered to be in poor taste.

7. Japanese behavior is characterized by an attitude of deference, modesty, and politeness, especially towards one's perceived superior *(enryo)*, emphasizing the importance of hierarchy in Japanese society.

8. The Japanese have a greater sensitivity to and made use of understatements, subtle statements, round-about statements and emphasize non-verbal communication.

9. Buddhist and Shinto philosophy have contributed to the Japanese a strong sense of fatalism, that circumstances are destined and that the individual is powerless in the face of adversities. Thus, the acceptance of fate's blows leads to expressions such as *"shikata-ga-nai"*.

The Nisei in their personal development faced tremendous problems in their need to mesh Japanese values to American value systems. For example, the American idealistic notion of rugged individualism, self-reliance, and self-determination was in conflict with a paramount Japanese value of submergence of the individual to the needs and goals fo the group (Kiefer). There were other values with which the acculturating Nisei had to cope and resolve. These alignments and shifting alignments of values via the integration and synthesis meant a resolution of conflicts and maturation.

In the Nisei growing up, there came a time of questioning of the self-identity which bridges the gap between childhood and the adult future to come. In the process of self-awareness and self-definitions, there was inevitable role confusion and revaluations to meet changing external challenges. The identity crises facing the Nisei were severe as racism confounded self-definitions and parental demands for maintenance of Japaneseness conflicted with white America's rejection of the Japanese (Erikson). This dilemma was to move Monica Sone in *Nisei Daughter* to vexation, as a child, to say, "I don't see how I could be an Yankee and Japanese at the same time. It was like being born with two heads. It sounded freakish and a lot of trouble." And Kikuchi, in Tanforan Assembly Center in 1942, was to ponder on his difficulty thus: "Adopting American symbols of status, the Nisei have learned that perhaps the paths of opportunity . . . are not for him. It is hard to reconcile democracy with prejudice . . . Torn between two cultures, the Nisei finds no place or serenity in either."

The effect of racism on the Nisei self-identity and development was undeniable. In their coming of age, the need to resolve ethnic identity was superimposed on the need of any adolescent to synthesize ego identity. There was the ambivalence of being Japanese and of being American. They knew the rejection of the outer society to their ethnicity and they also knew that their drive to achievement lay in their outward migration. There was the generic fact and the cultural binding which could not deny membership in a despised minority. Nisei had to struggle with a sense of negative self-identity as an oppressed and exploited minority and they become mirrors of the dominant society which rejected them (Erikson, Strauss, Lewin, Kardiner and Oversey, Shibutani and Kwan).

Quotations from Nisei regarding the personal resolution of cultural and racial conflicts give a flavor to the individuality of maturation. Kikuchi, angry and perplexed in Tanforan, in the 1970's in Manhattan says,

"Once there was no stigma then why can't you have an integrated society . . . And if you want to have (ethnic) religion, food, so what? . . . If my experience is closer to the majority culture, then that's the way I ought to live . . . (But) I wouldn't deny my own children some exposure to the cultural background that they had."

Kikuchi is also wryly amused that he does have a proper Japanese room in his New York brownstone.

Monica Sone, vexed as a child in Seattle, at the two-headedness of her position in the 1950's says,

"If you only knew how much I have changed about being a Nisei. I don't resent my Japanese blood anymore. I'm proud of it, in fact . . .It's really nice to be born into two cultures, like getting a real bargain in life, two for the price of one. The hardest part, I guess, is growing up . . . I used to feel like a two-headed monstrosity, but now I find that two heads are better than one."

And Lindbergh Sata, a Seattle psychiatrist, reflecting on his development says,

" . . . my earlier quest for identity was best characterized by aimless wanderings, down many blind alleys and dead ends . . . (T)he quest for self-identity is punctured with repeated disappointments and failures. Perhaps, it is less an issue of a place in the sun as it is the process through which it takes place that deserves further attention.

"Between the teachings at home and the encounters with the reality of the world outside the home, I and others like me have developed a life style I choose to describe as cultural paranoia. In its most adaptive sense, it has enabled me to withstand both psychological and physical insult . . . In a maladaptive sense, it has constrained and imprisoned me, and I have become my own jailer."

Thus, and in many other ways, has each Nisei come to the resolution of these internal dilemmas to his or her own personal satisfaction.

At the same time, the Nisei was making another kind of adjustment—making his way in the outside world. It was Caudill's plausible thesis that there was a congruence of certain Japanese cultural values to the values of American white middle-class that allowed the Nisei to achieve economic security and social status. The shared values of these two different cultures were politeness, neatness, emphasis on personal achievement of long range goals, responsibility, respect for authority, diligence, stress on education and adhereence to the mark, etc. Kitano preferred to call this matching of values "functional compatibility" and Iga saw a different kind of value congruence, success-aspiration and obligation. However analyzed or labelled, the Nisei have achieved some degree of economic security and acculturation.

The struggle of the Nisei toward their goals has been a complex interaction of internal-external factors. The Nisei's adjustments have resulted in perceptions, beliefs, modes of operation, resources, and life style that are now the base from which he views, reacts, and adjusts to oncoming retirement.

C. Nisei Assets and Liabilities

In this section we propose to discuss our perceptions of the Nisei repertoire as facilitating or hindering the transition to retirement. Whether these—our judgments—are correct or not, as plusses or minuses, is open to further examination.

The Assets

From the resources available to the Nisei, we believe the following to be assets. While each may also carry a negative facet, on balance, we consider these to be positive factors.

The Nisei's relative affluence carries an assumption of accumulation of material wealth and the provision of income in retirement. Insufficient income in the face of mounting inflation is a major concern for retirees. But, it is also understood here that many Nisei are not affluent and, for those who are not, this factor as an asset disappears. To those whose incomes are not adequate for survival, Japanese-American self-sufficiency may deter seeking help from outside agencies and governmental assistance.

Another prime factor is health. Is the Nisei's health any better or worse than most Americans? In the fact of lack of information, we choose to regard as positive the Nisei concern over bodily function and body health. Illness or disease is seen by the Nisei as a distressful loss of function of bodily resources and is perceived as a loss of control over a part of one's self (Lyman). The Nisei think of a partnership of physical fitness and mental fitness as prerequisities for success in life and as a means of maximizing perfect control over their chosen course (Caudill, Kiefer). The Nisei is seen to have exercised a considerable degree of self-restraint of indulgence and maintained a life style of physical fitness.

On the other hand, it is the contention of some (e.g. Lyman) that the Nisei because of excessive bodily concerns may have a greater incidence of psychosomatic disorders. This rests on the thesis of unresolved anxieties and tension being transduced to somatic symptoms. Hypotheses which have incorporated the marginal man concern (Park, Stonequist) of the second generation being outside of and torn by two worlds, have not resulted in reliable data regarding the implication of such hypotheses of increased mental disorders and social deviancy (Golovensky). It is also clear that the Nisei as a second generation group have not exhibitied increased mental illness or crimes and delinquencies. To the contrary, the available data indicate a lesser incidence (Kitano). Neither is there good data that Nisei are subject to greater amounts of psychosomatic disorders. In the face of the above, we prefer to think that the Nisei are, generally, in pretty good health until contrary evidence is produced.

A third plus, in our view, is the proven history of the Nisei in his coping behavior to environmental challenges. The Nisei's ability to be adaptable has been severely tested in the past. This leads us to believe that the Nisei have the potential to cope successfully with the exigencies of retirement, in spite of the fact that retirement poses an entirely different set of problems. An added plus might be the widening horizon of Nisei socio-political awakenings.

On the other hand, Kiefer wonders if the contemporary Nisei at middle and retirement age with their self-developmental resolutions and compromises pretty firmly fixed are as flexible and as adaptable as they were in earlier years. Can they cope as well to the new problems of retirement? It is a question that the Nisei themselves must answer.

A fourth plus is the emotional investment of the Nisei in the incorporation of his ethnicity into his self-identity together with a collective sense of his community. Lyman speaks of the Nisei character and the belief that sustains the individual because of the collective to which they belong, sharing ideas, values and generational sense. It is their group. The identification and the sense of belonging as Nisei and society's positive perception of the group gives them a self-esteem which is more than individualistic. The activities of many Nisei are associated with the Japanese American community. The community is a symbol of Japanese American psychological binding

which is more than food, economics, or cultural pursuits. The emotional tie of the Nisei to Nihonmachi or its psychological equivalent is an unforgettable part of their growing up. Thus, there is a further resource derived from the community which helps make a part of their whole.

The Liabilities

If the above are considered to be plusses in the Nisei repertoire, what might be cosidered to be some of the perceived minuses?

The first liability is the lifelong devotion of the Nisei to the work ethic. The Nisei, as their parent Issei, have worked with a single-mindedness to achieve. While most Americans of the contemporary Nisei also embraced the work ethic, Nisei development and direction have led to an intense work prerogative to the exclusion of other pursuits. This work career made the Nisei male the breadwinner, sustained his self-worth, and accorded him a place in the community and society. To be cut off now from work will place squarely on the Nisei a special need to seek the alternatives that will sustain his personal worth in a work-oriented society.

A second minus and an adjunct to the first lies in an aspect of Nisei personality development. Sensitized to the rejection of American society, yet upwardly ambitious, the Nisei set for himself a pragmatic set of achievable goals—goals which meant a limitation of expectations and a self-imposed denial of potential. We perceive this accommodation to be purchased at the price of loss of creativity and imagination, loss of risk-taing behavior, loss of initiative and general lack of social and political experiences. We see accommodaion in this sense as a negative style because retirement and the seeking of alternatives means psychological expansions. Can the Nisei awaken latent desires to become late Bloomers in retirement?

A third aspect of Nisei development which may be negative is the behavior of Nisei in dealing with adversities. The fatalistic attitude of *"shikata-ga-nai"* is an acceptance of circumstance as beyond control. This passive reaction, while clearly being adaptive in past Nisei survival, has, on the other hand, shaped Nisei to be compliant reactors rather than active initiators and manipulators of circumstances. When retirement alternatives include a stance of risk taking and ventures into endeavors such as new careers, new learnings, expansion of old talents, new recreational and cultural pursuits and volunteering activities in old or new fields, the Nisei may be handicapped.

A fourth consideration may be the dependency needs of the Nisei and their marital roles. The concept of *"amae"* or dependency as a factor in the Japanese personality structure has been advanced by Doi. *"Amae"* derives from *"amaeru"*—to act in accordance with the need to be succored, loved, and cared for—such as the feeling of a small child toward parent. Such dependency needs are socially sanctioned between adults in Japanese society, but not in Western society where such behavior would be called child-like and regressive.

Correctly or not, some investigators have transposed the *"amae"* concept to Nisei whose complex needs include *"amae"*. Ensuing frustration over the unavailability of its expression has led to consequent guilt over the desire to *"amaeru"* and shame for its expression (Lyman).

Nisei development on the whole has not allowed for individual autonomy; a mutual support system exists between husbands and wives which is more Japanese than American. There is a sexual role differentiation which assigns traditional roles to the men and to the women. In the exaggerated sense, the husband as the masculine entity is the head of the household and breadwinner to whom the wife defers; the wife is the homemaker and child-rearer. Each has a turf to preserve and control in an understood delineation. The husband needs the wife's support of respect for his position in work and in the community and indulgence for his errors, while the wife needs the husband's approval of her role and needs to be warmed by the husband's status. While

these are stereotypes of the Japanese model, Nisei roles carry on a similar quality in marital relationships.

The Nisei husband, whose status in the eyes of society and in the eyes of his spouse rests heavily on his work, loses this needed emotional support on retirement. His dependency needs may increase while at the same time his wife's needs suffer less as homemaker. At a time in history when women's equality and greater autonomy is the cry of the day, Nisei women, while becoming more perplexed of their position, are not loath to accept those long overdue ideas. To many, their traditional role has been accepted, although demeaning. How the Nisei husband and wife will respond to these changing roles and changing dependency needs is difficult to predict.

The above discussion on dependency needs and marital roles points up sex differentials in retirement concerns. The prescribed role of Nisei women has clearly chafed some, while others have seen it as an appropriate and comfortable niche. In Caudill's 1947 study, he indicated that the Nisei woman's adjustment to her position in life was less than satisfactory and rebelliousness was often expressed toward compliance to parents' wishes as well as a resistance to a submissive posture forced upon her. This, especially in American society, in which such posture was not the norm. The Nisei woman, more so than the man, had to make a greater adjustment in her female role in conforming to Japanese cultural values. In any case, the Nisei woman may well have a different set of problems in retirement coping either in continuing her role or striking out for greater autonomy.

And, finally, Nisei development has seen constantly shifting goals, strategies, values and behaviors. In these endeavors, the uniqueness of the Nisei has not allowed for actions based on appropriate models. Thus, it will be so when retirement comes, for it will once again be a time of charting undeveloped new territory, a new phase of life in which the Nisei has no model on which to base "successful" retirement.

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III
Conference Goals and Objectives

The overall goals of the NIMH funded Nisei Retirement Conference were to explore both general and unique retirement concerns of the Nisei and to identify successful interventions which respond to their concerns. The specific objectives of the Conference were two-fold:

1. To bring together interested persons (e.g. retirees and preretirees, JACL members and non-JACL members throughout the United States) to discuss the salient issues and concerns which relate to Nisei retirement; and

2. To gain input from a diverse cross-section of Nisei as to what is being done to respond to the various aspects of Nisei retirement along with what possible intervention strategies might be helpful.

The intent of the Conference was not to reach a consensus among the participants with regard to Nisei retirement concerns and interventions. Rather, we hoped to achieve a better understanding and appreciation of retirement as perceived and experienced by Nisei. We further hoped to gain knowledge of what is being done and insights into what can be done to make retirement a satisfying and productive time of life for the Nisei in America.

Expectations of the Conference participants were to address the specific objectives by sharing information and experiences in small groups and general sessions, and to formulate specific recommendations at the end of the two day Conference. After the Conference, the general expectation was that each participant would take the materials developed for the Conference, and the recommendations, and share these with other Nisei in their local communities. An equally important expectation was that JACL at the national level would actively encourage and assist local JACL chapters and Japanese American communities in developing Nisei retirement endeavors.

IV
Conference Process

A. Conference Program

Friday, November 19th

1:00 - 2:00 p.m.	Registration	
2:00 - 2:45 p.m.	Opening Session	*Chairman:* Dr. Min Masuda
	Welcome	Mr. James Murakami (JACL)
	Greetings from NIMH	Mr. Patrick Okura Mr. Edward Flynn
	Conference Overview and Goals	Dr. Sharon Fujii
2:45 - 3:45 p.m.	Film: "Wataridori"	Mr. Robert Nakamura
3:45 - 4:00 p.m.	Refreshment Break	
4:00 - 5:15 p.m.	Introduction of Group Leaders	Mrs. Nobu Hibino Mr. Ben Takeshita
	Workshop I - 4 group sessions	Mrs. Kara Kondo Mr. Henry Tanaka
	Pre-selected groups Group 1 - JACL Library Group 2 - JACL Meeting Room Group 3 - Kyoto Inn - Room 218 Group 4 - Kyoto Inn - Room 222	
6:00 - 7:00 p.m.	Social Hour (Suehiro Restaurant)	
7:00 p.m.	Group Dinner (Suehiro Restaurant)	

Post-dinner Meeting: Planning Committee, group leaders, recorders and staff.
Evaluate, collate - Workshop 1.
Designate four workshop topics.

Saturday, November 20th

8:30 - 9:00 a.m.	Plenary Session	*Chairman:* Dr. Min Masuda
	Workshop I Result and Assignments	
9:00 - 10:30 a.m.	Panel on Needs and Inverventions	Dr. Sharon Fujii
	Ms. Karen Ishizuka Mr. Dan Kuzuhara Dr. Scott Matsumoto Mr. Harry Murakami Ms. Sandy Ouye	Moderator
10:30 - 10:45 a.m.	Refreshment Break	
10:45 - 12:30 p.m.	Workshop II - 4 small groups	
12:30 - 2:00 p.m.	Lunch Break (Box lunches for all)	
2:00 - 3:30 p.m.	Workshop III - 4 small groups	
3:30 - 3:45 p.m.	Refreshment Break	
3:45 - 5:30 p.m.	Workshop IV - 4 small groups Written set of recommendations	

Dinner and evening at participants' pleasure.

7:00 - 9:00 p.m.	Pre- or post-dinner meeting of Planning Committee, group leaders, recorders and staff. Preparation of Sunday morning report.

Sunday, November 21st

8:30 - 10:00 a.m.	Plenary Session	*Chairman* Dr. Min Masuda
	Two Group Leader Reports 20 minutes each: 10 minute discussion	Mrs. Nobu Hibino (1) Mrs. Kara Kondo (3)
10:00 -10:15 a.m.	Refreshment Break	
10:15 - 11:15 a.m.	Two Group Leaders Report 20 minutes each: 10 minute discussion	Mr. Henry Tanaka (4) Mr. Ben Takeshita (2)
11:15 - 12:00 noon	Wrap-up and Closing	

(Post-lunch meeting of Planning Committee and staff)

B. Workshops and Discussions

The conference was designed to be flexible to allow the participants to generate the retirement issues which they felt needed to be discussed, but with the ultimate goal of coming to concrete recommendations which addressed those issues.

Workshop I, thus, was an exploratory coming together of diverse peoples yet with common purpose. The areas and topics discussed came from individual experiences, perceptions, and perspectives. As might be expected, there was an extraordinary amount of material that came out of the first workshop groups. This material was categorized into three general topical areas in order to fit them into the three workshops to follow with each of the four groups to discuss all of these areas separately in terms of specifying the issues and discussing strategies for action and intervention. The panel presentation on Saturday morning consisted of research and experiential material on Nisei retirement needs and considerations of strategies. The panel convened between the initial, exploratory workshop and the subsequent, more oriented workshops did not influence the former, but hopefully, helped the latter.

After Workshops II, III and IV, the material emanating was collated according to the three topic areas addressing specific issues and specific means of strategic action and was discussed in the final plenary session. The report to follow, then, consolidates the participants' thoughts and expressions into the following sections:

I. General Retirement Issues,
II. Special Retirement Issues,
III. General Recommendations.

But it is also clear that there is overlap among these areas, both in terms of issues and use of resources, strategies for action, and means of implementation. We hope that in this condensation of the Participants' expressions that we have not omitted salient issues and ideas nor lost the flavor of individuality. We have preserved some of the latter as appendices on specific issues.

Each individual comes to the transition state of retirement with his/her own unique personality and attitudes as well as family, social, biological and financial resources. Before retirement is the time for self evaluation and inventory of resources, to consider the availability and conservation of finances, and to take stock of what lies ahead. "Successful retirement does not create a new person"; it requires the development of new attitudes and behaviors to cope.

The issues to follow on categories of general and specific concerns do not necessarily apply to all, but would apply to many. It is the individual's choice to plan and what to plan for according to his personal needs and perception. There should be "freedom to age according to needs and personality." The conference was dedicated to the exposition of Nisei retirement issues, the alternatives and options available, and how to effect strategies and interventions.

I. GENERAL RETIREMENT ISSUES

By general retirement issues is meant the common issues that face all retirees. It has been said, simplistically, that the three most important assets that the retiring person needs are *economic security, good health* and *friends*. The conference participants would add to the list since they speak from a Nisei perspective addressing Nisei retirement concerns. Therefore, each of the general issues that are presented is bound to have a Nisei flavor.

A. Finances and Legal

The importance of money in survival and well-being is obvious. There are the affluent and the non-affluent and the poor. Each will have differing needs. For the poor, all issues of survival — health, housing, transportation, leisure time, etc., are superimposed on special Nisei psychological and social needs. For the affluent, wealth is no guarantee of good health and psychological concerns are ever present.

Is there such a thing as financial security? As inflation bites into fixed retirement incomes and as social security becomes less and less adequate, is financial security a myth? Money is important, but would it not be wrong to focus extensively on finances? Money can certainly enhance well-being, but can it buy self-satisfaction or self-worth? In the views of some, the primary focus could well be on the psychological and social issues that confront Nisei.

Now, having said this, it is agreed that money is essential for survival and that Nisei need to take a hard look at the financial aspects of retirement. One needs to look at the total overall picture of present assets, project the present to future income in retirement and consider how best to maximize future monies available. Present assets as home and property, savings, retirement pensions and annuities, life insurance, investments, individual retirement accounts (IRA), and Keogh Plan for self-employed (Appendix I) are some of the vehicles for storage of assets.

Strategies and Interventions

Financial planning often requires outside help from experts. Estate planning is not just for the affluent. Assistance can be obtained through a variety of means:

1. Enroll in courses offered at universities and colleges on financial retirement planning.

2. Estate planning services are also offered by bank trust departments (at a cost) or by some investment houses (if you are a client).

3. Retirement associations, unions, and other local organizations often offer financial counselling programs.

4. Nikkei community organizations could set up an ongoing financial counselling program or organize a team of retired consultants (e.g., consisting of C.P.A., lawyer, underwriter, tax man, etc.) to service Nisei needs.

5. It is essential that the wife participate with the husband in the financial planning so that she knows the amount of assets and in what form they are available. Too often, the wife is kept in the dark until sudden death occurs to her consternation and anxiety. It is all too probable that the wife will survive the husband and she must know her assets in order to know how to handle them. There needs to be joint preparation of a written family register of present and future assets.

6. It is also essential that Nisei prepare a will. Death is ever on the horizon and preparing a will (together with wife) is an absolute must to avoid legal problems and to ensure that one's desires are kept. Community property laws, inheritance taxes, probate court trust funds, etc., are most difficult to understand, and while one can prepare a will with the help of books from the library, it is recommended that one purchase the services of a lawyer to help in writing the will. In some areas, Asian Legal Counselling is available.

B. Health.

Health as defined here, is whole health, the concept of well-being unity of body and mind, that one does not exist without the other and one always affects the other. While it is easier to think of a separation of physical and mental health, it is a categorization device that artificially separates human beings.

Nisei need to look at their health by:

1. Utilizing available resources and programs. There is a fear of discovery of a failing system. Nisei tend to deny that bodily systems that had withstood the travail of years are now aging and at a stage of possible dysfunctioning. Such a denial (males more so than females?) can only reduce survival chances.

2. Learning about the normality of the aging process. Knowledge of the psychobiology of aging has come a long way, and it is important to understand these processes and to adjust to them. Aging does not mean senility, but aging does mean that changes are occurring in hearing, vision, reflexes, recall, muscle and bone, teeth, etc. Nisei need to disregard the myth and get out of the notion that "You can't teach an old dog new tricks."

3. Consideration for the mind is at least as important as consideration for the body. The emphasis on the latter needs to be reversed. Mental health becomes especially important in retirement where readjustment problems are at a premium. Nisei must understand that problems that may be overwhelming might be alleviated by counselling and therapy, and stigma need not attach to this seeking of help.

4. Considering sexuality as a part of whole health. Human sexuality has a new meaning and openness which Nisei need to grasp. Sexuality need not be relegated to the dark closets inside the head, but openly discussed. Nisei embarrassment needs to be overcome. Sexuality embraces more than the act of intercourse; it is loving and emotional give and take of a great variety and an important part of health.

Strategies and Interventions

1. We need to organize a community informational system that describes on-going programs in health care services and screening programs. For example, many locations have congregate nutrition programs which feature hot meals; there are grass roots, coronary risk screening programs (Appendix II) as well as post-heart attack exercise programs (Seattle — Capri); there are breast cancer detection programs; there are community agencies that deliver mental health and social services, etc. There also is the hospice program which gives counseling to the dying patient and family. There are also many available outside community agencies that have utilizable health programs such as the YMCA and local health departments.

2. We need to set up a community education system that addresses Nisei health in areas such as:

a. The normative aspects of aging.

b. The meaning of mental health and the interaction of "stress", health and disease.

c. Human sexuality. These might take the form of sexuality workshops which may be taught by sexual therapists and also involve couple counselling. Planned Parenthood in every locality could help in the organization of these. A church group in California, for example, has organized an on-going couples and sweethearts social to promote increased awareness and openness to the meaning of sexuality. (Appendix III)

3. There needs to be a community organization or group that will consider Nisei health care needs, survey, and develop programs such as those mentioned above. A Health Care Fair with the cooperation of Nikkei M.D.s might be one way of focussing on Nisei health.

4. Individually and as groups, Nisei need to practice preventive medicine, not only via educational means and by utilizing screening programs, but also by medical checkups for specific purposes, and by participating in a variety of health programs, such as calisthenics, dance yoga, transcendental meditation, jogging, tai chi, recreational sports, etc. Many parks and recreation agencies, universities and colleges, Y's, etc. offer these programs and many more.

5. There is a need to develop a more professional pastoral counselling program. We need to advocate and help develop such training programs in the area of mental health, alcoholism, death and dying, etc.

6. Community groups and organizations need to advocate for development and training of more Japanese American health care providers. This means availability of scholarships and admissions to schools for the training of physicians, nurses, paramedics, clinical psychologists, social workers, and paraprofessionals.

7. Community groups and organizations need to press for the adoption of a good national health insurance program which assures adequate health care to all.

C. Housing.

The future housing needs of Nisei was posed more as a question mark than as a definitive issue. What are the needs when finances are lean, when disability strikes, when death comes, when a house becomes a burden financially and operationally?

Issei present housing needs may not be the same for the Nisei. Is there a need for special Nisei retirement homes, nursing homes and congregate care facilities? Do we need safe, low-income housing or apartments or condominiums in Nihonmachi? Are there other alternative living arrangements — such as communal living arrangements and cooperative housing? Can Nisei plan on living with their Sansei children?

Strategies and Interventions

It was clear that there were no good answers to these, since there are regional differences in populations and need. Any community, of sufficient Nisei density, should first identify by a thorough canvass the establishment of any particular housing needs. Need identification must be followed by feasibility studies. Facility planning for new construction of modification is a time-consuming, difficult task, but help is available from federal (HUD) agencies, and consultation with present facilities, especially Issei retirement and nursing homes. Manuals exist on how to plan — what to do and what not to do. It is also suggested that help might be obtained from Community Development Agencies and that beginning should mean the formation of a non-profit housing development corporation.

D. Leisure Time.

When retirement comes and more time becomes available, this is the time to expand the mind with new experiences—a time to learn and do new things. There are things that one often thought of doing, but never had the time to do. This is the time to start on new and different learning experiences and keep the brain cells alive and working. The list of things to do is endless and subject to individual desires and available resources, but many activities cost little or no money.

Strategies and Interventions

1. Take advantage of libraries, museums and parks—there are reduced charges in transportation and fees for senior citizens for programs and entertainments.

2. Universities and colleges offer many and varied courses in continuing education from economics to culture to belly dancing.

3. Join social, cultural, recreational organizations which may have dancing, cards, bowling, theatre, music, books, flower arrangement, golf, bonsai, etc. as their prime function.

4. There is nothing wrong in being intellectually oriented—learn languages, literature; enjoy opera and books, etc.

5. Take up hobbies and crafts such as rock collecting, furniture making, pottery, painting, gardening, etc. Programs are available for any and all of these.

6. Join service organizations such as Rotary, Lions, Soroptimists, Japanese American Citizens League.

7. Join travel clubs. Visit places seen and read about only in books, postcards, and movies. It will be a cultural and broadening experience.

The Nisei arrives at retirement with a bewildering variety of credentials, experiences and talents, whether farmer, engineer, teacher, lawyer, businessman, truck driver or nurse. These talents need not be wasted but put to productive use in a variety of ways.

8. *Volunteerism*. Volunteerism is a recognized and important American way of life. Nisei special skills and talents could be put to great use within and outside the community. Volunteering uses your talents towards a needed and productive end. it will be a learning experience in different kinds of situations and different skills.

Community service organizations and agencies have agencies have only been able to service and function because of volunteers. These groups of people are service oriented and the Japanese American community is replate with examples such as Chicago's Japanese American Services Committee, San Francisco's Kimochi, Los Angeles' and Seattle's Keiro Nursing Home, etc. Nisei can identify them in their own areas.

Outside of the community there are governmental (federal, state, county, city) units that have advisory committees, boards, and commissions that need Japanese American presence and input. This is an especially important segment of volunteerism in that policies affecting the welfare of Nikkei may be affected by this participation. There are service agencies, e.g., hospitals, social service agencies, etc. that always need volunteers.

There are special federal programs (Action) which recruit volunteers in a variety of programs such as Retired Senior Volunteer Program (RSVP), Peace Corps, Vista and Foster Grandparents.

Information on al these areas is available from a variety of sources including state and local offices and local community development programs.

E. Employment and Second Careers.

Nisei talents need not go unpaid. Many may need to have partial or full employment. In looking at second careers, one needs an assessment of skills (special or unusual) which need to be fit into the job market or be further developed by training. A locally organized Second Career Workshop will help in the assessment, development and acquisition of skills.

Often talents and skills acquired in one field can be extended into another or related field. For example, an engineer may turn his talents to inventing and marketing. A gardener may develop an esthetic skill devoted to specialized shrub or tree pruning, or an academician may become a specialized consultant, etc. Often hobbies can be developed into a paying employment with the marketing of products or the giving of lessons on a special craft.

Community organizations and groups might organize a Nisei retiree skill and talent registry—a clearing house that might match employment to skills. The groups then could help the development of second careers and/or supplement employment.

II SPECIAL RETIREMENT ISSUES

A. Nisei in General.

In addition to general retirement needs, there are special considerations of a psychological and social nature that relate to Nisei retirement. These are of considerable importance as evidenced by the amount of time spent by the participants in discussing these areas.

The need for Nisei to plan for retirement is an accepted assumption. Nisei resistance to planning in all phases of retirement is a part of a universal sense of denial of the aging process, of work stoppage, and possibilit of disability and death. Nisei, more than any other, so long wedded to and sustained by the work ethic, may fear that retirement represents a symbolic death of a useful, productive life.

Nisei pride is seen as a cultural "hangup" and a psychological barrier to the utilization of programs and resources. The need to be self sufficient, even with the threat to health and survival, derives from the sense of shame or hesitation *(haji)* to utilize available public assistance (income, food stamps, health care, etc.). Nisei need to understand that receiving help from governmental and other sources is not receiving charity and not demeaning. In their productive years, they had helped to support others who needed help. They have paid their dues and now in their time of need are fully entitled to receive benefits.

Nisei need to know that aging brings on psychological changes that alter behavior; they need to know that retirement brings proolems not encountered before. But, they do not need to submissively accept, in the tradition of "shikataganai," that misfortunes must be endured. There are helping hands available—Nisei should learn to use them when needed, and Nisei should fight to assure equity in the help available.

Ethnic identification lies uneasy or ignored within many Nisei. In the life cycle of early rejection, uncertain resolution and a sense of return to Japanese American cultural value systems, Japanese American ethnic identity needs to be individually resolved and secured even more in retirement where self worth is paramount.

Nisei upbringing has been guided by the Japanese cultural value of behavior sanctioned by social conformance. This means, in essence, that individuality is submerged for the good of the group; group sanction, being all important, leads to the "herd instinct" of running together. In the group lies safety and risky is the individual's outside venture. Nisei "don't take risks because we worry about what others think." Retirement will challenge the risk taking behavior of Nisei. On the other hand, group conformity could be taken advantage of in new and re-educative programs.

The Nisei (especially males) have an inability to express their feelings."We've been taught to suppress emotions and not to be free in our expressions. We internalize and intellectualize when feelings should be spilled. We play it cool and, this, too is a part of the Japanese legacy of the Samurai code and the need of self-discipline and control." Nisei need to stand apart from the traditional male stereotype of being authoritarian and aloof from intimate family communication. Strong family ties and kinship system have not meant good communication. Strong family ties and kinship system have not meant good communication between Nisei mates and Nisei parents and Sansei children. The family is the unit of cohesive strength, the source of emotional and financial support, and it needs to be especially strong in retirement and strength can be achieved in part by people talking more freely with one another.

The Nisei in retirement lives in a support network of concentric circles of family, relatives, friends and community. The Japanese American community is more than an area called Nihonmachi; it symbolizes a cultulral, experimental, psychological and social force which can be a major source of support and comfort with its churches, social, service and recreational organizations. Continued and increased activities in the community enhance retirement well-being. Further, community groups are the probable well springs which produce the impetus and resource for planning for Nisei retirement.

It is also clear that there are regional differences in attitudes and orientations, differences in specific problems addressed, differences in people resources and organizations available, differences in support network and, thereby, differences in how different communities will plan strategies and develop programs of intervention.

Interventions and Strategies

1. *Objectives.* In order to raise the awareness of the imminence of Nisei retirement and its complex issues, there needs to be educational and informational outreach programs. These might take a variety of forms depending on the community's needs and resources. These needs to be coordinated and onging and with sufficient depth.

These might be the use of expert speakers; these might be use of specialist consultant teams (retirees) in specific topic areas. There might be a need to organize an informational clearinghouse. Could prepare brochures or booklets with special information for Nisei constituents. A more difficult but useful project might be the production of a film about Nisei and their experiences, and aging toward retirement—a parallel to the Issei experience seen in *Wataridori*. It would require funding, but such an audiovisual production can carry beautifully subtle messages. It would be an enterprise of tremendous value.

Workshops of greater depth and requiring greater sensitivity might be organized such as family group sessions which may cover Nisei attitudes, psychological hangups, Nisei/Sansei conflicts, Nisei marital communications, etc. Community workers can be trained to facilitate these family group sessions (Appendix IV).

There could be something like "Life Work Planning Workshops" which use self-helf groups seeking self determination in couples sessions in which the individual looks at him/herself, assets and resources, skills and clarifies values and goals (Appendix V).

2. *Strategies.* In pursuit of the above objectives at the community level, there is a need for a concerned, initiating and active individual or a core group of individuals to "carry the ball." It might be an organization (e.g., JACL chapter or church group) or a coalition of community organizations, this, in order to increase the community network of people constituencies. This could lead to more effective outreach into the community. Such a coalition is needed to pursue any or all aspects of Nisei retirement as they or their community perceive the need.

The role of the JACL at the chapter level could best be served by going beyond its immediate membership and becoming a partner in a community-wide endeavor. In addition, the national JACL, because of its nation-wide network of chapters and recognition, could lend its support to activities which further local programs, as well as aid in advocacy of specific legislation which addresses Nisei retirement needs (e.g., national health insurance, social and health welfare benefits, social security, manpower training, housing development, etc.). There are clear inequities in the system which threatens to break up families (Appendix VI).

Not only might this initiating coalition group address the general and specific retirement needs above, but there is a distinct need to engage in the assessment of a variety of community needs (e.g., health, housing, etc.). These might look into each community's past history of coping with adversities and discover how traditional helping groups have functioned (e.g., "kenjinkais") and whether such a model could now function or be remodelled to fit the present.

Any programming, aside from volunteers available, requires some money (consultants, facilities, counsellors, training, etc.). If funds are needed to produce programs, brochures, films, etc., then the group needs to address itself to fund raising. These might come from community organizations, community participants, fund raising events, governmental (federal, state, county, city) grants, private foundations, etc. A grant writing team might be developed to ask for money (e.g., to National Foundation for Humanities).

B. Nisei Specifics.

1. Nisei Women and Nisei Men. Certain concerns and issues arise in our consideration of Nisei women. In addition to the fact that they will live longer and that, if married, they face widowhood and partner loss. We need to mention that Nisei unmarried, widows and divorcees have some differing needs— of social, sexual and psychological nature. We also recognize the special language and cultural differences which attend to Kibei women and "war brides."

Consider the married Nisei woman whose husband now retires. If she is not working, she must adjust to her husband, now cast adrift from an accustomed work routine of decades. How often does the cry arise, "How can I get my husband out of the house; he keeps getting underfoot?" In addition, she faces the greater dependency and emotional needs of her husband.

Consider now the married Nisei working woman whose husband retires. Being younger, she often continues working and brings home the pay. The role reversal of family breadwinner may require adjustment on both sides. Does she continue to be both homemaker and breadwinner? Does the husband assume the cooking, washing, housecleaning duties? Can his masculine ego bend to this role change? Rationality may have nothing to do with it.

Even as a stereotypic role attaches to Nisei women, a complementary parallel stereotype attaches to Nisei men. The

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traditional Japanese relegation of women to the home and children and the men to work makes more difficult changing roles of both in retirement. For men, the role loss as breadwinner, whose work was his anchor of productivity, respectability and self worth, the need to adjust is greater. Further, in his embracing of the work ethic as a life-long orientation combined with the masculine disdain of intellectual and cultural pursuits, the Nisei man has failed to develop a broad spectrum of social, cultural and political interests. Of course, racism has been a major factor in this lack of development. Retirement exacerbates this lack.

Strategies and Interventions

The above considerations require special kinds of educational and counselling programs. For both men and women there should be lectures, workshops, and discussions on changing roles and changing situations in retirement and self-determination of individual needs. There is a need for the sexes to understand each other as well as assertive training.

For Kibei women and "war brides" there is a need to be bilingually/biculturally sensitive in order to include them in whatever programming. Further, many women who have been lifelong homemakers may need special training after assessment of talents and capabilities in order to obtain meaningful employment.

There might be the development of a special Nisei Women Retirement Conference to address their special concerns. Such a possibility might be favorably viewed by the National Institute of Mental Health.

2. *Family Communication*. Communications within the Nisei family is less than satisfactory. This is of two kinds: the relationship between husband and wife and between Nisei parents and Sansei children.

a. Marital. Marital relationships with each mate adhering to traditional roles and separate spheres of influence allows for less sharing of experiences and meeting on common grounds. Simply stated, have husbands and wives talked to each other on an equal and sharing of experience basis? Many Nisei wives may perceive their husbands as sexist and Nisei husbands may perceive their wives as "good mothers but poor wives" because the latter are immersed in housemaking and child rearing (Appendix VII). Whatever the truth, there is a need to come to grips with dissatisfactions in an honest way. Divorces often come when the children are grown and depart; they were not meant to be glue to an unsatisfactory marriage.

Strategies and Interventions

Different kinds of marital counselling, therapeutic and group sessions derived from available resources (professional or otherwise) could be programmed. Often, good pastoral counselling and outside assistance are of help. Couples' self help groups and sensitivity sessions are of distinct value.

b. Nisei Parents/Sansei Offspring. Without going extensively into the generational gulf that separates parents and children of any family, the Nisei family is seen as even more complex because of Japanese cultural values trying to fit into an American society scheme. Nisei attitudes, life styles, behaviors and motivation are often at variance with those of their Sansei children. Nisei criticize Sansei for discarding some of their cherished values and lack of understanding while Sansei criticize Nisei for their rigidity and lack of understanding. Nisei and Sansei can't seem to talk to each other. Interracial marriages have caused some concern amongst Nisei parents; the Sansei are not that ethnocentric. Sansei complain that their parents don't give them credit as thinking adults.

Considerable discussion centered around the question, "Who takes care of the Nisei in their old age?" Issei expectation was for their Nisei children to take care of them. Some Nisei stoutly maintain that they do not expect their children to take care of them; others do. The general Nisei conviction is of independence and self-sufficiency. The question is, while Nisei may say so now, is there a subconscious expectation that when infirmity and disability come (as they will), then their children will take care of them? In these thinkings, the Sansei have not been a part. Sansei in the conference expressed their thoughts and desires to be able to be of help to their parents who have nurtured and cared for them and given them the best of their resources; they want to help care for them in their time of need (Appendix VIII).

Strategies and Interventions

In retirement, families need to get together and discuss frankly the financial, health and support aspects of retirement. There should be a discussion of mutual expectations and desires, especially with regard to approaching death, funeral wishes, will allocations, etc.

III. GENERAL RECOMMENDATIONS

1. That the report of the Nisei Retirement Conference serve as a working document and guideline to be sent to each of the conference participants. Further, that this would be available for all who request it at cost.

2. That publicity be generated on this conference report and disseminated to relevant communication media and stating availability for others to use.

3. That each individual participant make a commitment to return to the community and make an effort of some kind, large or small, to raise group or community awareness of the need for retirement planning.

4. That the national JACL commit itself to support (at least morally) Nisei retirement programs at district and chapter levels. Further, that JACL advocate for legislation aiding Nisei retirees and, further, that the national JACL consider establishing a "Nisei Retirement Committee" to encourage, monitor and advocate in these activities.

5. That local JACL chapters, in conjunction with other organizations, form a community coalition group to implement the strategies and interventions proposed here (Appendix IX).

6. That such local community coalitions be sustained on an ongoing, continuing basis.

APPENDICES

I	Keogh Plan and Individual Retirement Act (IRA)
II	Nikkei Health Education Society, Inc.
III	Sexuality
IV	N. Miyoshi's N.I.M.H. Grant, "Identity Crisis of the Sansei"
V	Life Work Planning Workshops
VI	A Participant's Story
VII	"Good Mothers - Poor Wives"
VIII	"Who Takes Care of Nisei?"
IX	Community Coalition

I Keogh Plan and Individual Retirement Act (IRA)

pikup appendix I title

"Keogh Plan is the plan that is set up by I.R.S. for self-employed people and their employees who wish to put away up to $7,500.00 of their income or the maximum of 15%. It is set up so that the money goes in a special fund, and at a specific age retirement and within a certain period of time you must withdraw that money. It's a tax deferment group item where you can save under the state law on top of your income. You do not pay taxes during your working years, you do it after retirement. It is almost as good as the IRA plan where individuals are not covered by ay retirement plan. They can put up to $1,500 or 15% of their wages on a tax deferred plan. All interest and principals are not taxable until after retirement."

II Nikkei Health Education Society, Inc.

Purpose: Identify and develop health education programs.

Initial Phase: Over 2000 tested on coronary risk factors (including blood tests and health history).

1. All aspects of implementation through efforts of American Japanese health care providers, nurses, doctors, laboratories.

2. One educational program on nutrition.

Second Phase: Follow-up study to see effect on risk factors. Covered the entire central valley of California including Clovis, Fresno, Livingston, Dinuba, Cortez, Kingsburg, Parlier. Testing held in churches, schools. Publicity in Pacific Citizen, radion-television, church newsletter, Nichibei and Hokubei. Hope to do the same in cancer detection.

III Sexuality

"The planned parenthood and federation of America through its various chapters offers many classes now. They have gone out into this area. By sexuality they mean, at least from the understanding as a pediatrician, that the attitudes toward sex and self is for you to develop and that it need not be the rigid type of concept that you grew up under. It is really knowing yourself, your values and how you function and that this is ongoing from the time of birth until the time when you cease to function. People should not consider that it's something that is a special need for only one person or one sex."

"I have some thoughts on sexuality. It may mean to go in a hospital to even hold hands or touch a person. We don't have this in the Japanese race especially, I think only to our extent of holding of an older person to help him across the street and that's about all we do. But we do not demonstrate a hug and a kiss and this is a kind of warmth which I think we don't have, and this is something that helps. If a person is sick in the hospital and that person is lonely, all that the nurse wants to do is just to hold her hand, that is part of sexuality and this is the other side of sexuality. I think the orientals don't have that and maybe we should try to have our younger people feel that when you get old we would like to hold hands and this kind of thing to get closer to a person."

"I've been to workshops where we really, you know, get into the situation and it is all right, man, when you're 80 years old and you still want to be just as active as you are today. There is nothing wrong with you and they say that people who are not very active when they were young probably will not be very active when they are old. If you are real active now, go ahead and continue to have fun because it's okay.

One of the best meetings we had was a program on sexuality. Most of our meetings are poorly attended, maybe by 7 to 10 people, and the last one we had was a program on sexuality and we had about 50 people. Yes, they were couples, and the speakers were warned in advance that we may have poor attendance and there would be a very few questions and it was one of those meetings that lasted past midnight. there were a lot of questions; but they were not interested in the physiology of sex, but was it okay? And, am I okay in terms of how I feel about sex? There were a lot of questions and some of them were very personal; a husband standing and talking about some of his hangups about sex with his wife sitting there. I felt it was an excellent meeting and you might try this in your areas where you have poor attendance."

"At our conference in Hawaii in June, we had Dr. Irene Burnside from U.S.C. come out and we found that on sexuality, we couldn't keep the people out. It was really—and she explained it in a very nice way, in a very clean way—when you think about sex, you think about the physical part of it, but this was more than that. She showed w. rmth .... It was one of the best workshops we had."

IV N. Miyoshi's N.I.M.H. Grant, "Identity Crisis of the Sansei"

!n-Family therapy for four Nisei-Issei volunteer families in Philadelphia.

10 Sessions: Covering such topics as:

1) Prejudice among Nisei-Issei,
2) Nisei's push to be white,
3) Intergenerational reaction to inter-marriages,
4) Sansei legacies of dealing with cultural values.

Degree of Participation: Adequate when motivation of some members exist.

Techniques Involved: Facilitator uses approaches developed in family therapy. Develop for confrontation and solution.

Willing to train facilitators:
Minimum requirement of facilitator:
COMMUNITY WORKERS.

V Life Work Planning Workshops

Can be of varying length of time.

A time span we are presently working with is about 10 or 11 hours in length—Friday evening, 6:30 - 9:30 P.M., through Saturday, 8:30 A.M. - 4:00 P.M. It is possible to expand the time, and shorten the time, but understandably, shortening the time cuts down the value.

The concept of the workshops is "self-determination" about the issue of how, where and for what purpose one shall use her/his life. Through a series of exercises, participants are helped to assess their transferable and specific skills, clarify personal values, set personal goals, and engage in meaningful job interviews.

Life work planning is appropriate and necessary for all ages—youth, young adult, middle-aged, pre-retirement, and retirement. At present we have a team of six Asian persons that conduct workshops.

"I think that there was expressed in our workshop the need for small support groups, perhaps, more of the self-help kind where people can deal very, very closely with each other, people that have similar types of concerns. I'm a little concerned that things may go at this superficial level and never touch the more intimate kinds of issues which I see some of these kinds of people hurting over. I would like to urge cutting that gap. One self-help group might be the people who have a very serious illness that may very well connect up with the death and dying type of concern. Obviously, it is going to stir feelings and we need some mechanism by which we can take care of that. I think we can reflect the expressions of grassroots by helping people to begin self-help groups and it would be nice to have some committee, professional people sit back and participate in these groups. Do you see what I'm saying? I'm into personal feeling that can be of emotional cost. My experience is that it is better not to be too broad, for example, we've listed all four workshops on the challenges of middle age. If we talk about something like concerns about death and dying, then you get something very specific for people that have suffered from very similar kinds of experience—bombing experiences when they were small children, and so forth. They are still feeling the impact, so you get six or seven people who know. It is the sending out of announcements, saying that we have very specific topics we would like to deal with in these groups; All right, death and dying would be one and another section about men and some of the particular concerns that Nisei men have and why they can't express their feelings. It might be groups of couples who are having marital difficulties and so forth. You kind of scan, try this, try that and see how people respond. That would be my suggestion."

VI A Participant's Story

"I'm here as a participant and I have a problem. I have shared it with my group but I would like to have all of you know about this because you people are going into retirement. I'm there now. I'm 63, my husband is 71. The problem I'm having is that my husband is in a nursing home—$23.00 a day plus medicine. Now Medicare picks it up to a certain point and then he is off, it is up to me to pick it up. Because my work brings in $500.00 and my husband is retired, we don't have much income for me to live on if I should pay this up.

"When I go to Welfare, they tell me, "Go on welfare, get public assistance." If he goes on welfare, then I have to go on welfare. This happens to lots of people because of our state law—the community property business. It's okay for my husband to go on welfare because the bill gets picked up, but I refuse to go on that because it's going to lock me into $199.00 a month and no outside income. I just can't live on that. I prefer to lose my home, sell it to pay the bill and then live ina low income apartment. that it's already decided but for us to go to poverty level in order to get any aid is really not a right system. As I talked to the people at Welfare, people made the system, so we have to legislate something so that this can be changed. I will be able to go through this without a divorce and without going on welfare. But this is something for all of us to think about. I've talked to people about my case and they don't know about such things. But there must be others; they're not talking about it and many of my friends don't talk about it. I want people to know because this is what the system does to us. When the chance came, I was glad to come to this conference so that I could share this. Some of you may have a good income and a good pension, but even that $690 is going to wipe you out. So this is something that maybe we should really go back home and talk about and seek legislation against it. It means not only financial but emotional trauma. If it weren't for the church I don't know where I'd be—because of church support, not family, not friends, but the people that understand. With the ethnic background we have, we don't get a divorce; what will it do to your husband? As if I hadn't thought about it. I don't want welfare or divorce. Maybe the system will force me too. This is something to think about and work against. There are nine states in the U.S. that have community property (laws)."

"In Hawaii we don't have that problem (community property laws). They passed a law where children are not held responsible to take care of their parents. When the parents come and state that they have to be put in a nursing home, the Department of Social Services people take over. The reason is that nursing homes in Hawaii cost about $1,000 jjust for housing alone and does not include doctor or medicine. So families have depleted their financial assets, sold their homes, got divorced, and the children have fights. They want to help the elderly but cannot afford it. This was happening until the legislation was passed. Children are not now held financially responsible. The Japanese people are brought up that the children will support the parents and this is the kind of feeling that produces a very guilty conscience. This still continues but we felt that the other way was to protect the family from breaking up; so this is what happened in Hawaii. The feeling was that you had to do something for your parents."

VII "Good Mothers - Poor Wives"

"I would like to know about the comment, Nisei women make good mothers but not good wives. What do you mean by that? I'm a Nisei mother; does that mean I'm not a good wife?"

"Japanese women are all for their children. They give everything that they have to their children; they live for children; They forget that they have another relationship—with their husbands, too. The wives are so engrossed in housekeeping and bringing up children that they forget to educate themselves or to keep up with their husbands. After 30 years of marriage, you find a lot of divorces, because the wife has never kept up with her husband. Husband pursuing more education for himself can do this, he doesn't have housework and taking care of the home. I think women must try to devote more time to pursue some way to keep up with their husbands, intellectually as well."

"The attitude has to be a partnership thing because a man does not allow a wife to continue her education. A working wife and mother still does all washing and cleaning. How can she then take courses? She's too busy while the husband plays around. It must be a sharing proposition."

"I disagree, feel the reverse is true. We mothers are involved in community concerns. You name it, when we find time to get out, socially, politically or school meetings, it is predominantely women. The husband goes fishing, hunting, whatever. Why?"

"I think the discussion came from our group. The feeling was that men provide the loot and thought that was his function and in so doing, perhaps relinquished other family matters. The mother becomes so involved with her children that the communication between husband and wife leaves at a certain point and when children are gone, they are faced with an emptiness from not being able to talk to each other. That's the main problem. While women may participate activitely, only a small percentage do—grassroots women, people like us."

"what was in my mind was not women, but the subject happened to be women at the tie. I could as well have said the Nisei men may be good husbands, but not good fathers. The talk was about women. I made the comment, but I did not say that all Nisei mothers were not good wives.

"I have a question about what is the Nisei husband's definition of a good wife."

"The Nisei Women's Caucus now emerging for the new Nisei women is a very pertinent thing to Nisei men. We learned from our fathers the kind of life that our fathers lived in relationship to his wife, our mother. When we were growing up, going to school and trying to get a job, we felt our role was, as men, to provide for our women and children. Now Nisei women are a threat to castrate us when we're just beginning to grow bold. Women need to understand that so that we don't think that you make good wives, but that may hide other kinds of concerns.

VIII "Who Takes Care of Nisei?"

Sansei Comments

"As a Sansei I would like my parents to express their desires and wants to talk to us children about it because unless we know what they want it's hard for us to plan too. That goes also with death and burial, expenses, everything. I know my parents-in-law did a lot of study on how they wanted to be treated when they die. They have it all down and all my husband has to do is pick it up and do exactly what it says and he knows that he will be doing what they want. I asked my parents to do a similar thing and from them I get, "Do the regular thing." I've never had that experience; I wouldn't know what to do. I know a lot of mortuaries and what-not really play on the survivor's emotions. It is something that I think would help us Sansei a lot if they could express what they want both in their older years and before their death."

"I would like my parents to tell me what they want but at the same time I don't expect that. I think it's difficult for them to say, 'I wish to live with you or whatever,' so I want my home open to them. But at the same time — let us do it in whatever way we can. My father shows affection but won't take it back."

"I think that the comment by most Nisei that they would like to be self-sufficient is probably very typical, but I think the desire to be self-sufficient and the realities of the economic and emotional support is another question entirely. I think this is what I, as a Sansei, have to really grapple within trying to allow my parents to have independence on one hand (that's what they want) to be self-sufficient and on the other hand, realizing that because they have cared for me throughout their lives that I would like now to reciprocate in some way in sharing that responsibility as their income dwindles and as their needs become greater."

Nisei Comments

"As a Nisei, I don't depend on my children because I have seen Issei wanting to depend on them (the Nisei) and the children did not come through and they were disappointed. I think I don't want to go through that. If they want to help, fine, but do not depend on your children."

"In terms of pre-retirement planning, the kinds of things that Nisei have to look at as they grow older are what the expectation of the children are and this should be discussed openly. Sansei say, 'We have been nourished and cared for by our parents and at a time in life when our parents cannot do for themselves, we wish to share what we have with them. Often Nisei parents have the mind set that says, 'No, we're not going to impose on our kids.' Of course, you may not want to now but there comes a time, maybe, when you may have to draw on the family strength for support and I think openness in sharing something is right."

"It's a matter of trust. We're really saying we haven't done a very good job of bringing up kids when we say this. We don't trust our kids to love us enough to want to do things for us which we should. It's hard to accept things, to enjoy having our son driving us around or having our kids take us out to dinner. It's a matter of trust. You need confidence in yourself that you have done a good job of raising your children."

IX Community Coalition

"New York has initiated just the kind of thing you are talking about. When we first started to talk four or five year ago about wanting to help our parents because our senior citizens and the Issei were dying off so quickly, we were not doing anything. Our chapter is very small and by ourselves we could not do anything, and besides, in the New York City area, JACL did not have the best reputation. Therefore, we had about four or five very fragmented groups and I suggested at that time, now why don't the JACL people really go out and canvass all these different small groups. Let's put them all together and out of that came a group called JAHA--the Japanese American Help for the Aging. The seven groups included the Buddhist church, the Christian church, a Japanese association which is mostly a social organization and an athletic club, and we formed a group that is now trying to do something on a completely voluntary basis. When I go back, I am going to call a community meeting of all these people and we will discuss the whole of the program with J.S., myself and who else is involved with all of this. Hopefully, out of that will come a specific program in a limited way and I think that every organization in every community can do exactly what the New York people did because we were too small in number as the JACL in New York."

"We're not aiding local chapters. We shouldn't impose upon them to start a program. If you happen to be a member of a local chapter, do what you're willing to do. Being membership chairman of the JACL, I know there are many chapters that are composed of younger Sansei who have no interest in retirement and they do not plan to have any older Nisei retirement plans. As far as local chapters, I am worried about imposing any agreements."

"There has to be a volunteering sense of need at the local chapter level. What we would like to do is help promote whether such kinds of needs for action exist. My belief is that the need exists in all chapters. As you may say, some of the chapters may not feel that way. We have felt many times that the Nisei have a distinct resistance to planning for retirement. To this end, if you look at item four, we're asking that each of you as an individual and a participant in the last three days make some kind of commitment within yourself to go back to your community, as one of the participants mentioned in her plans, to raise some sort of community awareness of what we perceive as a need to plan for retirement. This could take any number of forms, in terms of workshops, even coffee klatches, or whatever, to get some group of people that you can call together, maybe use other organizations to do that, maybe the local chapter, to put something on in the hope that you could disseminate the information that you have derived from this conference as a sort of base on which to make this kind of planning for retirement."

C. Panel Presentations

A panel, moderated by Dr. Sharon Fujii, presented opinions, perceptions and experiences on the needs of Nisei retirees and interventions or responses to the identified needs. The panelists included:

Ms. Karen Ishizuka, of San Diego, a doctoral student in anthropology at UCLA, Sansei, recently completed a research project focusing on a Nisei sample in San Diego.

Mr. Dan Kuzuhara, of Palatine, Illinois, psychologist, director Adult and Aging Studies Program, Northeastern Illinois University, Chicago, Nisei.

Dr. Y. Scott Matsumoto, of Honolulu, professor of public health, University of Hawaii, Nisei.

Reverend Harry Murakami, of West Los Angeles, West L.A. United Methodist Church, Nisei.

Ms. Sandy Ouye, of San Francisco, nutritionist, Presbyterian Hospital, Sansei, an active volunteer with Kimochi Project in San Francisco.

The individual presentations are summarized herewith.

Comments by Karen Ishizuka

This morning I would like to share some of my experiences with a research project done in the San Diego area on Japanese American older people. It was part of a study exploring lifestyles of and social services for Third World elderly.

In the past, social research has gained a bad reputation especially as it affects people of color. To overcome this problem our project—

a) Included complete involvement of the community from beginning to end of research so that both planning and implementation could be sensitive to the needs of the community.

b) Used bi-lingual and bi-cultural interviewers who may provide referral information to the clientele; this provided an exchange of information and direct benefits to the client.

c) Used a conversational style of interviewing to make people feel comfortable and at ease.

The study was based on sixty (60) Japanese Americans in San Diego County, evenly divided between Issei and Nisei, men and women. The findings were as follows:

1—Japanese Americans have little knowledge of social services. About one-third said they had some knowledge of services available and one-tenth had experience using them.

2—Identity and lifestyle of Japanese Americans was very strong with close identity to the ethnic community; traditional values were adhered to.

3—Respondents said that Japanese Americans can understand Japanese best. The realities are that most social service workers are non-Japanese.

4—Use of social service agencies was usually considered as a last resort, after self and family.

5—Within generations, both Issei and Nisei, there are many sub-groups; these would include newcomers from Japan, the Kibei, etc.

6—Americanization was viewed as both positive and negative. Positive aspect was that overt discrimination was overcome; negative aspect was that Japanese Americans are becoming too American and foresaking old values which are felt very strongly.

7—Nisei are different from Issei in many ways:

(a) Leisure time activities find Nisei to have a much wider range of activities; Issei are more tied to the home.

(b) Health questions showed that Issei did not mention ulcer conditions, but Nisei did. There probably should be further studies on psychological stress factors.

(c) Identity of being old. Issei know they are old, but Nisei do not.

(d) Ethnic identity and self-esteem. Issei are proud of being Japanese and have no doubt in their mind of the superiority of Japanese. As a consequence Issei persevere longer. Issei are also more aware of their contributions. Nisei did not have the same degree of self-esteem and self-identity.

(e) Experiences with aging. Issei were close to their grandparents as they experienced three generations living under one roof; Nisei are not close to their grandparents due to immigration, and thereby do not have a reality experience of the aging process.

In closing I would like to point out that in San Diego, there is currently a push for elderly housing for Nisei providing for a convalescent facility should Nisei require such care in the future. Nisei do not believe that they want to be a burden on their children.

Comments by Dan Kuzuhara

There have been comments this morning about being relevant and less professional. I will try to talk more from the heart and less academically. There are three ideas which I would like to present here with regards to future planning.

1—A total way of thinking towards the life cycle. There is a question of how we can look at these total needs. Needs are different at various stages of life. As you get older the needs become more specialized and therefore needs become more fragmented.

2—Doing something now and getting started. We're starting to talk about aging, and one of the concerns I've had is that in trying to develop a sense in the Nisei community that they are aging, I think I made the mistake of asking direct questions about cultural roots and identity. People would rather talk about wills, social security and the technical aspects of aging. You have to look for spin-offs, because the inner concerns come later. We need to talk about inner needs, but the Nisei need to first be comfortable with sharing these concerns. I think it is best to make use of existing groups first because it is less threatening. Also, a constant concern is for those who do not fit the Nisei mold such as the Kibei, people from Japan, etc.

3—Dealing with needs. There are two types of needs which should be addressed, *being needs* and *doing needs*. *Being needs* are personhood, a sense of belonging, and these needs increase with age. One must feel that he belongs to a tradition, to an immortality. If these needs are met we would reduce loneliness and overcome the fear of dying. *Doing needs* are being effective in what we are and recognizing the fact that there is decline, that there are losses, but to make the very best of it and to keep our eyes open, our ears open, and particularly to take advantage of any resources and to make the most of what we are.

In closing, let met say that one important aspect of future planning should be social binding — bringing people together, social interaction. We need to make more use of rituals. The Memorial Day ritual is a good example of a way of bringing together very diverse parts of the community into a common bond and acknowledge the differences, but at the same time affirming that we are all one. Cultural events of all kinds can do much the same. I would like to see Adult Education programs include classes on Japanese culture.

Comments by Y. Scott Matsumoto

The special emphasis of this conference, I believe, should focus on the *psychological preparation for retirement*. Many professions and experts in this field tend to stress critical items such as the financial problem of housing or economic security in old age. But many of us would like to stress equally the need of "awareness" and the acceptance of the fact of being no longer young. This can be very difficult and traumatic in our youth-oriented American society. There is much literature and research on infant care and on adolescent problems, but meaningful research and understanding is just beginning on adulthood and aging. The stereotype remains strong that the older persons are ineducable, unemployable, asexual and even unintelligent!

The point of crisis may be how the individual faces and copes with "middle age". The response at this stage will be important to his attitude toward retirement, the aging process and to death.

Mr. James Murakami earlier told us about his facing the mirror. All of us one day while facing the mirror to shave or to put on make-up, will see the self — a fuzzy, carbon copy of youth that has grown fatter, has more wrinkles, graying hair, often bored with his job and with marriage which doesn't seem all that romantic. There will be a sinking feeling in the stomach with a sense of panic. This could happen to an individual at 30, 40, or 50 years of age. It is probably the optimum time at this point to start thinking and planning for the older age. We need to develop a sense of appreciation that we all age, retire and die. There is the problem of *"ikigai"*—meaning of life. We need to develop a sense of well-being. This can be difficult in our modern, urbanized society where the trend is toward alienation, dehumanization, and loneliness. We need to evolve within ourselves coping mechanism to handle daily stresses and strains. This may be a reason why so many Americans participate today in EST, transcendental meditation, aikido, Zen or other movements on the development potential. How does each individual make each day worth living and enjoyable? This is a social and psychological problem for both the young and the old. Work, education (new experiences), and leisure should alternate

throughout life together with basic good health, both physical and mental in the continuity of life.

Many, if not most, of us Nisei tend to be too busy to stop and contemplate our older years. We leave little time to think and plan. Studies in California and Hawaii indicate that Niseis show patterns of less utilization of health services, less visits to physicians, and less stays in hospitals than other ethnic groups. We work hard for survival and achievement for the welfare of our family and children. The Nisei as a whole seem too busy working, so that the usual pattern has been little or no time for self-development or self-evaluation. It seems a fact that Niseis have had no development of ways of self-expression.

There is no magic number as to the exact age for retirement. This conference will have been worthwhile if we can begin to concentrate on the *now*. We should draw up priorities and learn of alternatives. Many participants have talked of gradual transition. It may be that we talk not of *retirement* but of *rehirement*. There can be the learning and training of new careers and second occupations to continue working as possible. This should be more than a hobby or voluntary service. Productivity with some economic reimbursement is an important value. Medical scientists state that more energy is consumed and more tension is generated by boredom and restlessness than by most jobs in our country. Let me close by quoting a line I read somewhere: "Keep busy! Do something, and do it as though your very life depended on it—because it probably does." This seems a simple and wise counsel to follow throughout life.

Comments by Rev. Harry Murakami

The Role of Church or Religion in Nisei Retirement

One observer of Nisei said that Nisei are concerned about religion for Issei and for Sansei, but not for themselves. I am hopeful that all Nisei will consider religion for themselves as we approach retirement if we have not so far.

First of all, our churches can provide active retiring Nisei opportunities of service on projects, utilizing their skills and talents to perform administrative needs in conducting pledge drives for the annual budget, and even to spread the faith. These opportunities of service can enable Niseis to feel useful as long as the church does not abuse them.

Secondly, our churches can provide, on another level, various items such as information on retirement, and referral resources for service needs. Within them small dialogue groups on retirement can be formed and other activities of interest to Nisei who are retiring can be started.

Thirdly, our churches can provide or make real spiritual resources to enable Nisei to make the most satisfying and successful retirement.

(a) Spiritual resources can enable Nisei to face the realities and fears of retirement and plan for retirement beyond financial, housing and health care needs.

(b) Spiritual resources can enable Nisei to experience forgiveness if we are burdened with guilt. Forgiveness can also restore broken relationships and make retirement more enjoyable.

(c) Spiritual resources can enable Nisei to evaluate themselves and if necessary to set a new course in life. The Nisei are described as having faced each adversity with courage. The courage to face retirement realities may require another kind of courage. Spiritual resources can provide this kind of courage.

(d) Spiritual resources can enable Nisei to look at their history, both personal and common history as Japanese Americans, and allow it not only to speak to us, but go on to interpret it so its redeeming aspect may be realized rather than being defensive about certain aspects of our history. I was twenty-one years of age when Evacuation took place, but I was not aware my constitutional rights were being denied. Ths was so because I was thinking I was a Japanese rather than being a Japanese American. I was thinking Japanese not only because my parents were saying to us that when we strike it rich we will live in Japan. This idea was in turn due most likely to the alien land law and denial of Issei becoming naturalized American citizens.

(e) Spiritual resources can provide and make real hope for the future, even hope beyond one's death. Most of us hope for an active retirement, but retirement can move on to a passive period and finally to terminal retirement. Daily hope is helpful and hope beyond death can lighten the terminal period of retirement.

Issei who have retired and are dependent or terminal, feel they are useless and a burden. However due to their faith in spiritual resources, they are able to turn their hope beyond death. They are able to talk about their death without becoming morbid and prepare the family and thereby make the death event a good experience. Spiritual resources can make a big difference in my opinion and observations. Although spiritual resources can contribute toward successful and satisfying retirement, Nisei may have had many barriers

to experience the spiritual resources.

For one thing, Nisei were schooled during the years when science and technology were highly esteemed. In fact, it has been said that Western world worshipped at the altar of science until the atomic bomb was dropped on Hiroshima and Nagasaki. Our education and scientific thinking has encouraged us to think rationally and to question religion.

Secondly, interpretations of major religions of our Japanese American communities have been inadequate in my opinion. The richness of original Buddhism was not communicated in prewar years. The Protestant faith was interpreted with negativeness which may have turned many Nisei off.

I hope Nisei will give religion another try to tap the spiritual resources for a more satisfying life and retirement.

Comments by Sandy Ouye

I am related with Kimochi which is a community nutrition program in San Francisco's Nihonmachi which serves meals Monday through Friday. We serve all Japanese food. One of the things we have observed is an increase of Nisei participating in the program, since the criteria for participation is to be a person 60 years or older. At the present time the project mainly emphasizes Issei needs, and with the increase of Nisei, we are looking where to go in terms of providing services to meet their needs. There is a question if there is a need for another organization emerging specifically for Nisei or are the services provided by Kimochi relevant to Nisei also, or are they only relevant to Issei.

Since this morning's panel discussion has a goal of stimulating discussion, I would like to present areas of concern which social service providers are considering:

a) Need to emphasize local needs.

b) Attitude toward the aging process; a need to deal with prevention rather than just reaction.

c) Use of layman's language in proposals to get down to a feeling level and talk very personally and get feedback from the average Nisei.

d) The area of research is a concern of community-based organizations because much of the research which is done is not necessarily relevant to the local areas; more research needs to be done on a local basis in adverse to a national basis.

e) There is a question of how many Nisei regard JACL as a particular kind of community organization; it is important to have a cross-section of organizations to reach the various segments of the community.

V
Conference Evaluation

A. Participant Questionnaire

Participants were asked to complete a questionnaire prepared by Ms. Karen Ishizuka of San Diego in order that a more complete profile of who attended the conference could be compiled. See appendix E for a copy of the questionnaire. In addition, the questionnaire served to stimulate the participants' thinking about their retirement needs and plans. It also sought certain information regarding the cultural background and orientation of the Nisei participants.

The following summary prepared by Ms. Ishizuka is based on responses from 43 Nisei. (Five Sansei and one post-World War II immigrant completed the questionnaire, but were omitted from the final sample.)

SAMPLE CHARACTERISTICS

Distribution of the Nisei sample according to standard socio-demographic characteristics include the following.

Characteristics	Distribution	
Sex	Male—51% (1=22); Female—49% (n=22)	
Age range	40 - 72 years	
Median Age		
Presently retired	16% (n=7)	
Marital status[1]	Married	79% (n=34)
	Divorced/separated	5% (n= 2)
	Widowed	2% (n= 1)
	Never married	14% (n= 6)
Education	High school	7% (n= 3)
	High school graduate	5% (n= 2)
	College	25% (n=11)
	College graduate	63% (n=27)
Religious affiliation	Buddhist	21% (n= 9)
	Catholic	2% (n= 1)
	Protestant	68% (n=29)
	None	9% (n= 4)
Place of birth	West Coast	98% (n=42)
	No response	2% (n= 1)
Present residence	West Coast	77% (n=33)
	Midwest	9% (n= 4)
	East Coast	12% (n= 5)
	No response	2% (n= 1)
Occupation[2]	Education/teaching	9
	Health related (MD, nurse, public health, etc.)	8
	Office	8
	Social work	5
	Management/administrative	4
	Self-employed/housewife/volunteer	4
	Skilled occupations	4
	Clergy	2
	Other professional	2

Family

No. of children	None	14
	One	4
	Two	11
	Three	5
	Four	5
	Five	3
	Six	0
	Seven	1
Age range	9 - 40 years	
Age in years	1-10	6
	11-20	33
	21-30	35
	31-40	9

Residence of children	Same address	36
	Same city	19
	Outside city, same state	15
	Out of state	11

Parents - father living	Yes	14%	6
	No	86%	37
Age at death	45-95 years		
Parents - mother living	Yes	44%	19
	No	56%	24
Age at death	58-93		

[1] All divorced/separate, widowed and never married were females.

[2] Categories overlap (e.g., professor of nursing applies to both education/teaching and health related categories).

Family

Grandparents

Knew grandmother ...	Yes	19%	8
	No	81%	35
Knew grandfather ..	Yes	21%	9
	No	79%	34

CULTURAL BACKGROUND

A series of questions were included in the questionnaire which sought information about the cultural background and experiences of the Nisei. The distribution of the responses are presented below.

Interned in Camp during World War II	Yes	70%	30
	No	30%	13

Camp[3]	Amache, Colorado	7
	Tule Lake, California	6
	Topaz, Utah	5
	Jerome, Arkansas	4
	Manzanar, California	4
	Heart Mountain, Wyoming	3
	Minidoka, Idaho	3
	Poston, Arizona	1

Length of internment ..... 2 mos. - 4½ yrs.

Language

	None	Little	Fluently
Speak Japanese language			
Now	5% (2)	70% (30)	25% (11)
As child ...	7% (3)	54% (23)	39% (17)

Attended Japanese school as Child	Yes	79% (34)
	No	11% (9)
	No	11% (9)

Length of time attended ..... 2-12 yrs.

Ethnic Orientation

Japanese newspapers subsribed to or read regularly:

Pacific Citizen	31
Hokubei Mainichi	7
Rafu Shimpo	7
Rafu Shimpo	7
Nichi Bei Times	5
Kashu Mainichi	3
N.Y. Nichi Bei	1
Utah Nippo	1
Chicago Shimpo	1
None	8

ETHNICITY OF:	Japanese	Non-Japanese	Part-Japanese	Caucasian	Mixed
1) Health Professionals—doctor	17	25			
—dentist	26	12			
—optometrist	18	14			
2) Spouse	29 (85%)	3 (9%)	2 (6%)		
3) Friends	Mostly	23		15	18

Ethnic preference of health professional:

Japanese	21% (9)
Doesn't matter ..	79% (34)

Ethnic self-identity:

Japanese American ...	36
Asian American	3
Nikkeijin	2
Nihonjin	1
Oriental	1
No response	1

Celebrate New Year's Japanese style:

Yes	79% (34)
No	21% (9)

Japanese can best understand other Japanese:

Usually	65% (28)
Sometimes	30% (13)
Never	0
No Response	5% (2)

[3]Some were interned in more than one camp.

Retirement

Expect children's support in old age:

Yes	10%	3
No	90%	26

Type of support desired:

Moral	12
Financial	3
Live with them	0
Other	1

Discussed expectations; desires regarding support in old age with children:

Yes	31%	9
No	69%	20

Preference of living accommodations in old age:

Independently	24
In own home	35
Communally (i.e., retirement home	6
(Only with other Japanese	2
With children	1

Sources of income in retirement (current and expected):

Social security	37
Retirement pension	32
Savings	30
Stocks/investment	14
Real estate	10
Job, employment	9
Other	2
Children	0
SSI	0
None	0

Plans for retirement:

Hobbies	26
Travel	24
Work	22
Back to school	11
Volunteer	8

Present Situation

Health problems:

Hypertension	10
Vision	6
Arthritis	5
Heart	3
Ulcers	2
Hearing	0
None	24

Present difficulties:

Personal	6
Health	5
Family	5
Financial	5
Other	0
No response	26

Leisure time activities:

Read	22
TV/radio	22
Garden	20
Fish	12
Community activities	9
Golf	8
Knit/crochet	8
Indoor miscellaneous	8
Write	6
Outdoor miscellaneous	6
Volunteer	6
Other	4

Membership in club or organizations:

None	1
1-2	12
3 or more	30

Recommendations to Younger Japanese Americans

1. Personal, self, individual-oriented (n=26)
e.g., recognize self-worth, clarify values, plan life, save money, keep in touch with feelings, live life to fullest, expose self to many experiences.

2. Culturally-oriented (n=26)
e.g., retain and preserve cultural heritage; learn Japanese language; learn and appreciate cultural heritage; don't emulate the Niseis—learn from the Niseis; visit Japan; and remember sense of duty and obedience.

3. Society, community, people-oriented (n=12)
e.g., contribute to society, participate in community activities, be politically informed, love people, prize relationships, and continue to strive for our rights.

4. Age, retirement-oriented (n=4)
e.g., prepare for aging, plan immediately/early for retirement, respect the elderly.

5. Family-oriented (n=3)
e.g., Retain family tradition, loyalty, and togetherness; and learn about *oyakoko*.

B. Conference Evaluation

Before the National Nisei Retirement Conference concluded, an evaluation questionnaire was distributed to all present. Forty-eight (48) questionnaires were completed by 40 Nisei, 6 Sansei and 2 others. Of the total sample, there were 27 females (56 percent) and 20 males (42 percent) with one person not indicating. Thirty-eight (79 percent) were conference participants whereas 10 were observers. Most (41) were from urban areas with 7 from rural communities.

The results are summarized below.

A. Conference Program—General

	Poor		1		2		3		4		5		Excellent	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1. Working Paper N/R = 0	1	(2)	1	(2)	3	(6)	8	(17)	15	(31)	15	(31)	5	(11)
2. Workshop Format N/R = 1 (2%)	1	(2)	1	(2)	2	(4)	6	(13)	20	(42)	14	(29)	3	(6)
3. Objectives/Overview N/R = 2 (4%)	0		0		3	(6)	8	(17)	26	(54)	8	(17)	1	(2)
4. Objectives Achieved N/R = 11 (23%)	0		1	(2)	1	(2)	8	(17)	15	(31)	11	(23)	1	(2)

Comments about the working paper indicated that it was too technical; it was good; should be reproduced; well integrated except for the fact that it leaves out the discussion of intergenerational issues-relationships, support network, expectations, relations with non-Japanese in social system, and men/women differences."

"More working-papers on specific subjects may have been useful so discussion can explore the unique aspects relating to Niseis, or grass roots opinions gathered before holding this conference."

Comments about the objectives expressed that these should have been distributed prior to the conference; these should have been clearer for the discussion leaders.

As for the conference format, participants noted that it was too concentrated; there was not enough time. There is need for follow up. One person stated:

"I feel the workshop was a very stimulating experience and the fellow participants were very interesting, knowledgeable and not reticent in expressing themselves. I think we needed such a conference among our people."

B. Specific Program Units

Participants rated specific program units such as the film (Wataridori), the panel on needs and interventions, the group workshop (overall), the level of participations by individuals in the workshops, and the groups leaders of the four workshops. The results appear in the table below.

N = = 48	Poor		1		2		3		4		5		Excellent	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1. Film, Wataridori N/R = (10%)	0		0		0		1	(2)	7	(2)	26	(54)	9	(19)
3. Panel - Needs & Interventions N/R = 4 (8%)	0		1	(2)	4	(8)	1	(23)	15	(31)	10	(21)	3	(6)
4. Group Workshops N/R = 5 (31%)**	0		0		2	(4)	3	(6)	15	(31)	9	(19)	4	(8)
4a. Participation by individuals N/R = 2 (4%)	0		0		1	(2)	3	(8)	12	(25)	25	(52)	4	(8)
4b. Group leader N/R = 3 (6%)	0		0		4	(8)	7	(150	13	(27)	17	(35)	4	(8)
** Does not add to 100% due to rounding off.														

Comments about the film, *Wataridori:*

"Film is beautiful. Should be reproduced and available at lower cost....Too bad for it not to be widely used."

"Very good film—would like to see it done of people in different regions or states...."

"Film dealt with well Issei only—family picture perhaps too 'good'...."

Comments on panel on Needs and Interventions:

"The panel would have been helpful as a Friday night presentation, following the film."

Comments on the group workshops (general):

"Lots of interaction in group workshop. The participants showed tremendous interest and concern for problems."

"Format for workshops were too obscure—result we covered waterfront and netted few meaningful objectives. Need for conference to be reconvened after an appropriate time to evaluate effect and more specific objectives to be implemented."

" 'Observers' should be permitted to take active role in participation. Given the subject matter and recognized difficulties of Nisei to engage in discussion, it is recommended that (1) resource persons be available to discuss technical issue re public services, legal, financial planning; (2) group leaders use techniques to desensitize members, promote relaxation, break some barriers between male/female."

Would have preferred having each group (3 rather than 4 groups) take one workshop on Saturday rather than each of 4 groups talking on all three workshops as was done, because all 4 groups came up with essentially the same answers/issues/strategies and would have enabled each group to develop its report in depth and much more comprehensively...."

Comments on participation in the workshops:

"Some very verbal people dominated communication—needed the more active participation of young observers ...."

Except for occasional digression by some participants, the group was devoid of personality problems. Some of the participants seem to have their own fears of retirement."

Groups are dominated by the vocal people (as usual). Niseis did not (do not) discuss 'sex' openly....I didn't think Nisei had 'down to earth' discussion about most personal issues, i.e., sex, health, self-image."

The workshop I attended proved Niseis are no longer the Quiet Ones—Very articulate about their needs."

Comments about the group leaders:

"In some groups, facilitator was too vocal and therefore stunted free flow of expression and some too authoritarian in getting participants to speak up."

"Our leader was great, trying to keep the issues and people together."

"Workshop leader should have been more skillful in drawing out each person—a few who were a-typical Nisei talked too much...."

C. Conference Arrangements

Ratings of conference arrangements appear in the table below.

	Poor		1		2		3		4		5		Excellent		N/R	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1. Pre-Conference Publicity	2	(4)	2	(4)	6	(13)	13	(27)	10	(21)	10	(21)	2	(4)	3	(6)
2. Participation Selection **	3	(6)	3	(6)	4	(8)	7	(15)	16	(33)	7	(15)	3	(6)	4	(10)
3. Participant notification	0		4	(8)	7	(15)	6	(13)	9	(19)	14	(29)	5	(10)	3	(6)
4. Travel Arrangements **	0		1	(2)	1	(2)	6	(13)	10	(21)	7	(15)	4	(8)	19	(40)
5. Lodging Arrangements **	0		0		0		5	(10)	10	(21)	15	(31)	4	(10)	13	(27)
6. Food Arrangements	0		2	(4)	1	(2)	9	(19)	14	(29)	13	(27)	3	(6)	6	(13)
7. Registration	1	(2)	0		0		2	(4)	14	(29)	19	(40)	8	(17)	4	(8)
8. Conference Facilities **	0		1	(2)	1	(2)	3	(6)	15	(31)	18	(38)	5	(10)	5	(10)

**Does not add to 100% due to rounding off.

Many of the comments dealt with participant selection. Among the comments made were:

"Not a very wide cross section in terms of a balance between professional and nonprofessionals. Participants were not representational of the Nisei population as a whole."

"For the first conference of this type, I feel selection of participants was good. It would have been good to include 'grassroots'—once defined, but much of what we learned in this conference was so that people will go back to our areas and really start something. From this standpoint, I feel participants selected were good. I feel it very important to involve the 'grassroots' in the local development and participation of retirement planning."

"Participant selection extremely poor. There were too many professional who were from other parts of the country and out of touch with Nisei. We should have had more Nisei who were of the median range in education and income. We should have had more representation from the West, where the majority of Nisei are."

"Lack of retirees in attendance."

"Would have preferred having more than one conferee from a given community and at least a representative from each relatively high Nisei populated community."

Other comments dealt with pre-conference publicity and participant notification such as:

"Publicity should have been substantive—a series of articles in the Pacific Citizen and vernaculars to (1) focus on special problems of Nisei retirement; (2) present different viewpoints; e.g., rural/urban, regional, Sansei; (3) promote particular interest in participation by retirees. Participants should include husband/wife where possible. Participants should have been expected to organize meetings in own local community prior to conference."

"Not enough publicity....The materials sent a little late, not enough time to read, research and prepare."

"There should be more comprehensive information preceding, during, and after conference—i.e., develop a series of articles dealing with the subject."

"Lateness in getting travel information created some confusion."

"Much of the information that was handed out should have been mailed for digestion prior to conference—result would have narrowed area of randomness—result would have been better understanding of purpose."

"I feel that the stipends should have been better distributed. I am from Salt Lake and our two chapters were expected to pay my colleagues and my way. I am certain that if National Conference people would have given even some amount of the available money to support one of us or part of my way our feelings would be more with the notion that the conference truly wanted our support and presence."

Finally, other comments related to lodging and food arrangements, and conference facilities:

"Lack of available cafes for breakfast on Saturday and Sunday."

"Group conference at Kyoto (Inn) was adequate, but group conference at JACL office should have tables for writing and placing of materials."

"Kyoto Inn-room not cleaned between meetings, no coffee for group, water not replenished."

"Kyoto Inn convenient, but services not excellent. The price too expensive for some of us."

D. Overall Viewpoint

Participants rated the conference in terms of productivity, informative, the anticipated conference report, and whether the conference encouraged participants to think about initiating some local action. The results appear in the table below.

	No		1		2		3		4		5 & Yes		N/R	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1. The Conference was productive	0		0		4	(8)	0		12	(25)	30	(63)	2	(4)
2. The Conference was informative	0		0		2	(4)	4	(8)	11	(23)	29	(61)	2	(4)
3. The Conference report to the community will be helpful	0		0		3	(6)	5	(10)	7	(15)	31	(65)	1	(2)
4. The Conference encouraged me to think about initiating some local action	0		1	(2)	2	(4)	3	(6)	10	(21)	31	(65)	1	(2)

"Ideas discussed had better be implemented. 'Community' is aware that there was a conference. What are the participants/conferees going to do about it? Must be implementation."

"Report will be useful if responsibility delegated to specific persons to do follow up. Feel strongly the need to organize committee/commissions on a permanent basis. Conference planning group also needs to state 'official' position. Offer specific guidelines for planning, strategizing, development, and 'open doors' where necessary for possible funding needs, etc.

"Group leaders/recorders were not properly informed of their roles; for example, that the minutes (reports) from each group were to be submitted for typing and copies for distribution to all conferees. If this were known beforehand, the minutes would have been written differently so a minimum of editing/filling-in would have been required. Was great to see the enthusiasm, to share the many concerns and to make many new friends with similar concerns."

"We got to go on—It's good start, but only a start! Instead of putting responsibility on JACL or churches or other local organizations, we have to face up to the fact that we the participants have to start the activities at our local levels."

"I hope the result of this conference will be to develop more sensitivity to others. Wide dissemination of information for education and outreach encouraging more imput from farmers, gardeners, laborers, day workers, etc."

"Realizing that local action is the basic, however, what coordination and information gathering and distribution is being planned? The representatives of our organization will meet to actually plan local meeting on the subject...."

"Another conference just for grass-roots (nonprofessionals) participation. You will probably get a more subjective, real 'down to earth' response....Another conference (coming together) of Nisei-Sanseis involvement in new morality, inter-marriages—just communication."

"The outcome of the conference was above my expectations."

"Follow up must be met."

"Useful meeting! Many issues discussed with unexpected candor. Freeing experience for many—an impression. Preoccupation with money-economics! Might be helpful to have separate meeting not only for women, but for men as well. Need another/further talking about Nisei/Sansei expectations. Need communication rather than assumptions and projections. Niseis need to learn to *receive with grace.*"

"Not enough specifics, and we did not get to the gut level. No inspiration to really get something going."

"This conference was a fine beginning for some of us to verbalize and get feedback from experts in the field of social science. Hope we can all go back to give food for thought, begin to lay down some foundation for real retirement program."

"Local vernacular and PC publication on an ongoing group of articles to stimulate continuing interest."

"In view of the lack of any solid information on Nisei retirement, I felt the conference was productive. The report can serve as valuable resource information for local use. Problems of retirement will depend considerably on the role played by Sansei."

"Made me aware of many problems and concerns of the Nisei. Hope to initiate similar workshop in community. The discussions were stimulating and people were sincere, really open."

C. Local Community Follow-up Report

One of the Conference expectations was that the participants would share their experiences and the materials provided with other Niseis in their local communities upon their return. In an effort to get a clearer picture of local community follow up activities, National JACL sent out a brief questionnaire in January of 1977. The results from 21 completed questionnaires are summarized below. (See appendix I. for a copy of the questionnaire.)

Except for one of the 21 respondents, all indicated that they had been able to share the experiences from the Nisei Retirement Conference with others. Among the experiences which were specified are the following:

I. Personal Contacts, Individual and Groups

- Meeting with members of the Yakima Valley Japanese community to stimulate interest in attending the Seattle JACL Nisei Retirement Conference.
- Brief reports to the Hospice Planning Committee, St. Agnes Medical Center, Fresno, and the Nursing Education Committee of the American Cancer Society, Fresno County.
- Shared the experience with the Japanese Presbyterian Churches, Japanese Community Pioneer Center, Asian Mental Health Task Force, Los Angeles.
- Spoke to students, a Nisei class on aging, and the staff of the Japanese American Service Committee, Chicago.
- Spoke on two occasions at the regular monthly meetings of the local JACL board. The board acted to establish an ongoing committee on Nisei retirement and allocated a budget to sponsor the first local workshop in the spring of 1977.
- Spoke to the young adults of the Oregon Buddhist Church, the annual meeting of the Nichiren Buddhist Church, the Portland JACL and others.
- Spoke at a local retirement project meeting, San Diego.
- Spoke with friends and family.
- Described the experience to JACL chapter boards, non-JACL Nisei, and JACL district council meeting.
- Shared with agency staff.

II. Workshops and Conferences

- Northwest Nisei Retirement Conference, Seattle, January 22, 1977, sponsored by the Seattle JACL Chapter.
- Nisei Retirement Workshop, New York, February 12, 1977, sponsored by New York Chapter JACL.

III. Publications

- Article in the *New York Scene*, December 1976, JACL Chapter newsletter.

Since the Conference, the respondents estimated that they had an opportunity to talk with from 12 to 300 people about the Conference and Nisei retirement. The average number of persons spoken to was 98 per respondent.

Similarly, since the Conference most of the respondents have had contact with other participants who attended. (Three respondents have had no contact.) The nature of their contacts varied; however, they could be classified into several categories.

1. Informal discussions regarding the possibility of a local conference, or regional or district follow up meeting.

2. Requests for information regarding sources for Nisei retirees.

3. The distribution of information regarding follow-up activities (e.g., the New York JACL newsletter sent by R. Schaar, and the Christmas newsleter sent by K. Kondo.

Fourteen of the respondents have actually participated in follow up activities relating to Nisei retirement concerns in their local communities.

Seventeen respondents indicated that they are involved in planning some type of follow up activity. Several others expressed that they hoped or expect to be involved. Some of the comments included:

"One half day session during the Intermountain District Council JACL meeting. Retirement conference will precede the IDC meeting and will be opened to all interested 'grass root' participants."

"A Nisei Retirement Conference is planned as a Midwest District Council meeting. Training session for those who will lead similar sessions in home community."

"On February 21st, I obtained the Portland JACL's approval to stage a conference similar to the Seattle conference . . . The plans are tentatively set for this fall. The local chapter is very enthusiastic, and I hope to involve the Portland community people."

"Plans will be underway to organize a committee of Asian representatives (Chinese, Korean, Pilipino, Japanese) to plan a spring workshop on retirement . . . ."

"With the blessing of the Pioneer Center, we are planning to create a forum for retired Niseis. We are projecting it as a weekly meeting with information relating to aging and retirement, and listen to their needs."

The respondents offered a number of recommendations for follow up activities.

- JACL might reproduce the materials for distribution. The final report should be widely distributed.
- There may be a need for funding to help underwrite the costs of workshops and conferences (e.g., postage and reproduction).
- There is a need to identify key resource people around the country.
- It may be desirable to establish a coalition of community organizations.
- "We are still dependent upon the professionals or paid staff for much of the work. We must develop leadership among the retired and retiring."
- "We need to develop an ongoing effort."
- "You may run into some difficulty in securing 'resources' especially in the area of psychological and social needs; also in areas related to Nisei oriented needs and opportunities."

Although the opinions of the respondents differed as to how satisfactory the Conference was in preparing them for follow up activities at the community level, they were generally favorable. Among the opinions expressed were:

"Conference was important as a stimulator of mutual concern and focus on ourselves as a distinct group. It did not especially offer specific concrete courses of action, rather the need to communication across the community."

"I have had the time to reflect on the discussions, I am more impressed with the quality of the conference. I think the conference provided a framework and much of the application must be done in the local community. I hope I will be able to share more at a later date."

"Very satisfied. I thought the report of the Conference was most complete. The appendices were most helpful in recalling the various viewpoints. I think Edison Uno's minority statement should have been included. Future conferences should include more persons who are actually facing the problems of retirement; as well as technical persons in the fields of financial planning, housing, etc."

"Helpful in that it gave me a sense of where a large number of Niseis were in terms of their readiness."

"The conference gave me guidelines to follow. It has created an enthusiasm in me to pass on to others. With the presentations I have been making, I hope to create interest and enthusiasm."

"Not adequate—interest in the subject was generated but knowing this was not enough—needed some commitment of the power group to fulfill this follow up activity on the local level."

"I think that the conference touched on the very general areas of concerns and in order to start the follow up activities, a lot of information gathering has to be conducted and an assessment of local needs should be conducted."

"It has shown me the scope of the Nisei problem, the need of expertise in the area of mental health, to create a climate and language that is not threatening."

"Very satisfactory—many areas for which I had less knowledge—realized more than ever extent to which emotions and sex were still not an open area for discussion."

"I am prepared just in terms of the questions that arise—not any answers. I'm prepared to participate in the questioning which I feel is the only means of beginning."

"Provided well-rounded background on format, content and possible resources. Each meeting (San Francisco and Seattle) seemed 'not enough time for thorough discussion and exploration.' Perhaps a series would accomplish more. But, that has to be weighed against costs and possibility of decreasing attendance."

Since these questionnaires were returned in early 1977, many other follow-up activities have been planned and executed by the participants. Clearly the Conference expectation that the participants stimulate local community efforts relating to Nisei retirement is being met.

VI
Acknowledgements

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Planning Committee
Dr. Min Masuda
Dr. Sharon Fujii
Dr. Scott Matsumoto
Reverend Harry Murakami

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Ms. Mich Mizushima
Ms. Karen Gardner
Ms. Diane Erholm
Mrs. Frances Morioka

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JACL Chapter and Districts
Pacific Citizen

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Visual Communications
Soroptimist Club of San Francisco

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Honorable Frank Church
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Ms. Karen Ishizuka
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VII
Appendix

A. Letter of invitation

B. Conference Application Form

C. List of Conference Participants, Consultants, Observers

D. Discussion Group Assignments

E. Participant Questionnaire

F. Conference Evaluation Form

G. A Minority Report

H. Response to Minority Report

I. Local Community Follow-up Report

J. Extract from 1971 White House Conference on Aging Report pertaining to Asian American elderly

K. National JACL Policy Statement on Japanese American elderly

APPENDIX A

Japanese American Citizens League
NATIONAL HEADQUARTERS: 1765 Sutter Street • San Francisco, California 94115 • (415) 921-5225
REGIONAL OFFICES: Washington, D.C./Chicago/San Francisco/Los Angeles/Portland/Fresno
David E. Ushio, National Executive Director

August 31, 1976

Dear Friend,

The JACL Nisei Retirement Planning Conference Steering Committee invites you to apply to participate in the Conference. It will be held on November 19-21, 1976 (Friday noon to Sunday noon) at JACL National Headquarters (1765 Sutter Street, San Francisco, California 94115). This Conference, sponsored by JACL, is made possible through a grant by the National Institute of Mental Health (NIMH).

We are interested in attracting Nisei from all parts of the country with diverse backgrounds and a broad range of interests and concerns. Because we feel strongly that Nisei need to be directly involved in expressing their own concerns and needs, we are limiting the Conference to 50 Nisei and only those who can attend full-time. A limited number of additional people (e.g. Issei, Sansei and non-Japanese) will be invited to come as observers. Financial assistance is available to participants for transportation, lodging, meals, etc. It is hoped however that many will attend at their own expense or at least shared expense.

The event will be a weekend working conference seeking to gain and exchange information about Nisei as they approach retirement and to discuss specific ideas as to what is and/or should happen to enable activities, programs, and opportunities for Nisei. We intend to come up with useful recommendations to take back to local communities.

The timeline for selecting participants is:

August - September	Individuals apply on attached application form to attend conference
September 20, 1976	Deadline for applications to be mailed (Postmark)
October 10, 1976	All applicants notified of the selection of participants
October 15, 1976	Conference materials sent to participants
November 19-21, 1976	Nisei Retirement Planning Conference

If you have further questions about this Conference, please feel free to call us. Thank you for your interest in the Conference.

Sincerely,

Don Hayashi
JACL Project Staff

Conference Steering Committee: Sharon Fujii, Min Masuda, Scott Matsumoto, Harry Murakami, Edward Flynn (NIMH), Don Hayashi (JACL)

JACL Nisei Retirement Planning Conference
November 19-21, 1976

Application

I wish to participate in the Nisei Retirement Planning Conference to be held in San Francisco. Please consider my application. I have answered all questions to the best of my ability.

1. Name: _____
(First) (Middle I.) (Last)

2. Address: _____

_____ Zip Code _____

3. Telephone: (Area Code____) Home: _____ Business: _____

4. Year of Birth: 19___

5. Are you: ___Issei ___Nisei ___Sansei ___ Other (Specify)

6. Are you: ___Working ___Semi-Retired ___ Retired

7. If you are working, how many years will it be until you retire?

___Less than 5 years ___11 - 20 years

___5 - 10 years ___I will not retire

8. What is/were your primary occupation?

_____

9. Business name and address: _____

_____

10. Are you a member of JACL? ___Yes ___No (At least 1/3 of delegates will be non-JACLers)

11. Church affiliation: ___Buddhist ___Other (Specify)

___Christian ___Do not belong to a church

12. List Japanese American organizations/groups to which you belong and participate in.

13. List other organizations/groups to which you belong and participate in.

14. Specify the reasons why you wish to participate in the JACL Nisei Retirement Conference:

15. What are your particular interests in retirement planning?

16. What specific issues in your opinion should be addressed by the Conference?

17. Do you require financial assistance in order to attend the conference?

___Yes ___No

18. If yes, you would need financial assistance for:(check as many as applicable)

___Transportation
___Lodging
___Meals while attending conference (Fri. lunch to Sun. noon)
___Other (Specify)

19. How did you hear about the conference?

___Pacific Citizen ___Japanese Newspaper (Specify)
___JACL Chapter ___Japanese American Organization
___Friend

Use additional sheets if necessary and attach.

Please return this application no later than September 20, 1976 to:

JACL Nisei Retirement Planning Conference
JACL National Headquarters
1765 Sutter Street
San Francisco, California 94115

Additional applications available on request at above address.

APPENDIX B

APPENDIX C

NISEI RETIREMENT PLANNING CONFERENCE

November 19-21, 1976

CONFERENCE PARTICIPANTS

Pacific Northwest

Mrs. Kara Kondo
3601 Hillcroft Way
Yakima, Washington 98901

Mrs. Haru Ninomiya
1729 N. Russet
Portland, Oregon 97217

Mrs. Tomo Shoji
516 25th Avenue
Seattle, Washington 98144

Mr. John Takizawa
1911 13th South
Seattle, Washington 98144

Northern California

Mrs. Ivy Misao Down
5730 Makabe Lane
Loomis, California 95650

Mrs. Kiku Funabiki
263 16th Avenue
San Francisco, California 94118

Mr. George Kondo
1890 Sutter Street
San Francisco, California 94115

Reverend Shoko Masunaga
7012 Catlen Way
Sacramento, California 95831

Mrs. Julia Ohki
8734 N. Sultana Drive
Livingston, California 95334

Mr. Robert Ohki
8734 N. Sultana Drive
Livingston, California 95334

Mr. John Shinagawa
3011 Phillips Court
Richmond, California 94806

Mr. Ben Takeshita
6626 Richmond Avenue
Richmond, California 94805

Dr. Yoshi Togasaki
1154 Oak Hill Road
Lafayette, California 94549

Ms. Mary K. Tomita
3275 Kempton Avenue
Oakland, California 94611

Mr. Edison Uno *(Passed away December 1976)*
515 Ninth Avenue
San Francisco, California 94118

Mr. Yori Wada
565 4th Avenue
San Francisco, California 94118

Reverend Lloyd Wake
330 Ellis
San Francisco, California 94102

Ms. Toshiko Yoshida
105 Carlisle Way
Benicia, California 94510

Central California

Ms. Karen Nishio
1119 West Escalon
Fresno, California 93711

Ms. Mary Nishioki
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Pacific Southwest

Mr. Masaaki Hironaka
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School of Social Welfare
University of California
Los Angeles, California 90024

Dr. Joseph T. Seto
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Los Angeles, California 90024

Mr. Masamune Kojima
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Los Angeles, California 90049

Ms. Hana U. Shepard
1138 W. 121st Street
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Mr. George Nishinaka
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Los Angeles, California 90034

Ms. Toshiko S. Yoshida
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Los Angeles, California 90016

Intermountain

Ms. Sumiko Fujiki
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Salt Lake City, Utah 84102

Ms. Tomiye Ishimatsu
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Salt Lake City, Utah 84116

Mountain Plains

Mr. Mitsuo Kawamoto
P.O. Box 14329
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Midwest

Ms. Lillian Kimura
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Chicago, Illinois 60640

Reverend Masaru Nambu
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Chicago, Illinois 60640

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Palatine, Illinois 60067

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2192 Grandview Avenue
Cleveland Heights, Ohio 44106

Ms. Kate Kuzuhara
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Chicago, Illinois 60614

Eastern

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Portland, Connecticut 06480

Ms. Ruby Yoshino Schaar
50 West 67th Street #6B
New York, New York 10023

Ms. Nobu Miyoshi
P.O. Box 16634
Philadelphia, Pennsylvania 19139

Hawaii

Ms. Dorothy Hoe
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Mrs. Shimeji
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Honolulu, Hawaii 96822

Ms. Lillian C. Ito
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Aiea, Hawaii 96701

Mr. Lawrence K. Koseki
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Reverend Harry H. Murakami
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Reverend Herbert C. Lazenby Jr.
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Buddhist Churches of America
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San Francisco, California 94109

Dr. William Liu
1640 West Roosevelt Road
Chicago, Illinois 60608

Mr. David Ishida
Kimochi, Inc.
1581 Webster Street
San Francisco, California 94115

Mr. Greg Marutani
1706 Notre Dame Avenue
Belmont, California 94002

Ms. Karen C. Ishizuka
3260 53rd Street
San Diego, California 92105

Ms. Jo Elaine Matsumoto
3715 S.W. Hanford
Seattle, Washington 98126

Ms. Nancy Kikuchi
2833 Benvenue Avenue
Berkeley, California 94704

Ms. Geraldine H. Mitsunaga
1151 Panoche Avenue
San Jose, California 95122

Mr. Yukio Kumamoto
146 23rd Avenue
San Francisco, California 94121

Mr. James F. Murakami
119 "F" Street
Santa Rosa, California 95404

Mr. Ford Kuramoto
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Mr. Don Nakanishi
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Mr. Patrick Okura
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Dr. Tom Taketa
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San Jose, California 95117

Ms. Sandy Ouye
3122 Sacramento #5
San Francisco, California 94115

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1908 Berkeley Way
Berkeley, California 94704

Ms. Tazuko Shibusawa
School of Social Welfare
University of California
Los Angeles, California 90024

Dr. James K. Tsujimura
3120 N.E. 127th Avenue
Portland, Oregon 97230

Ms. June Shimokawa
475 Riverside Drive
New York, New York 10027

Mr. Alex Yamato
1159 Spruce Street
Berkeley, California 94707

APPENDIX D
NISEI RETIREMENT PLANNING CONFERENCE

DISCUSSION GROUPS

GROUP 1 - JACL Library

Hibino, Nobu - Convenor
Ishimatsu, Tomiye
Koseki, Larry
Kuzuhara, Dan
Miyoshi, Nobu
Nishio, Karen
Oda, Paul
Takizawa, John
Tomita, Mary
Uno, Edision
Wake, Lloyd

Observers

Kikuchi, Nancy - Recorder
Hanyu, Noboru
Ouye, Sandy
Shibusawa, Tazuko
Tsutsumida, Cherry

Matsumoto, Scott

GROUP 2 - JACL Meeting Room

Takeshita, Ben - Convenor
Kojima, Masamune
Hoe, Dorothy
Nambu, Masaru
Nishioki, Mary
Schaar, Ruby
Seto, Joseph
Shepard, Hana
Shinagawa, John
Shoji Tomo

Observers

Shimokawa, June - Recorder
Liu, Bill
Kumamoto, Yukio
Marutani, Greg
Yamoto, Alex

Murakami, Harry

GROUP 3 - Kyoto Inn Room 218

Kondo, Kara - Convenor
Kawamoto, Mits
Hironaka, Masaaki
Ito, Lillian
Kimura, Lillian
Kondo, George
Masunaga, Shoko
Nishinaka, George
Togasaki, Yoshie
Yoshida, Toshiko (L.A.)

Observers

Taketa, Tom - Recorder
Ishida, David
Ishizuka, Karen
Nakanishi, Dan
Tamaki, Chiye
True, Reiko

Fujii, Sharon

GROUP 4 - Kyoto Inn Room 222

Tanaka, Hank - Convenor
Down, Ivy
Fujiki, Sumiko
Funabiki, Kiku
Kanazawa, Shimeji
Kitano, Harry
Kuzuhara, Kate
Ninomiya, Haru
Ohki, Robert
Wada, Yori
Yoshida, Toshiko (Benicia)

Observers

Tsujimura, James - Recorder
Lazenby, Herbert
Matsumoto, Jo-Elaine
Mitsunaga, Geraldine
Murakami, James

Masuda, Min

18. Do you consider yourself: Nihonjin___ Nikkeijin___
Oriental___ Japanese American___
American___ Other_____
(specify)

19. Do you think that Japanese people can best understant Japanese people?
Usually___ Sometimes___ Never___

20. As a child, did you know your grandfather? Yes___ No___

20a. As a child, did you know your grandmother? Yes___ No___

21. Is your father living? Yes___ No___

21a. If living, how old is he?_____

21b. If deceased, age at death?_____

22. Is your mother living? Yes___ No___

22a. If living, how old is she?_____

22b. If deceased, age at death?_____

23. As an adult have/had your parents ever lived with you? Yes___ No___

23a. For how long?_____

24. How many children do you have?_____

24a. Ages of your children:_____

25. Residence of your children: Same address___ Same city___
Outside city, Same state___
Out of state___

26. Do you expect or do your children support you in your old age:
Yes___ No___

26a. If so, in what ways? Financial support___ Live with them___
Moral support___ Other_____
(specify)

27. Have/had you discussed your expectations and wishes concerning their support with them? Yes___ No___

28. How would you like to live in your old age? Independently___
In your own home___ With children and family___
Communally such as retirement home___
(Only with other Japanese___)

29. What are or will be your sources of income in retirement?
Savings___ Retirement pension___ Social security___
Job___ Stocks/investments___ Real estate___
Children___ None___ Other_____ SSI___
(specify)

30. What are your plans for retirement? Travel___ Hobbies___
Go back to school___
Work (in job)___

31. What health problems do you have? Arthritis___, Hypertension___,
Ulcers___, Heart___, Vision___,
Hearing___

32. Would you rather go to a Japanese health professional or does it matter? Prefer Japanese___ Doesn't matter___

33. Are you having difficulty with any of the following:
Health___ Family difficulties___
Personal problems___ Financial___
Other_____
(specify)

34. What do you do in your leisure time: Fish___ Golf___
Knit/crochet needlework___ Write journal, Poetry___
Read___ Watch TV/listen to the radio___ Garden___
Other_____
(specify)

35. Do you belong to a club or organization? None___
Few(1-2)___
Many (3+)___

36. Are the members primarily Japanese?___ Caucasian?___ Mixed?___

37. Do you celebrate New Year's Japanese style? Yes___ No___

38. What are your recommendations to younger Japanese Americans?

_____

_____

_____

Comments:

_____

_____

_____

_____

_____

_____

NISEI RETIREMENT CONFERENCE

San Francisco, November 18-21, 1976

Your feedback is needed in order to evaluate the conference. Please fill out the form as completely as possible. Circle the number on the scale which best fits your assessment. We especially encourage written comments. The questionnaire is anonymous.

A. Conference Program - General.

1.	Working paper.	poor	1	2	3	4	5	excellent
2.	Workshop format.	poor	1	2	3	4	5	excellent
3.	Objectives defined (overview).	poor	1	2	3	4	5	excellent
4.	Objectives achieved (wrap-up).	poor	1	2	3	4	5	excellent

Comments on any of the above: _____

B. Specific Program Units.

1.	Film - "Wataridori."	poor	1	2	3	4	5	excellent
2.	Videotapes.	poor	1	2	3	4	5	excellent
3.	Panel on Needs/Interventions.	poor	1	2	3	4	5	excellent
4.	Group Workshops.	poor	1	2	3	4	5	excellent
	a. Participation by individuals.	poor	1	2	3	4	5	excellent
	b. Group leader.	poor	1	2	3	4	5	excellent

Comments on any of the above: _____

C. Conference Arrangements.

1.	Pre-Conference publicity.	poor	1	2	3	4	5	excellent
2.	Participant selection.	poor	1	2	3	4	5	excellent
3.	Participant notification.	poor	1	2	3	4	5	excellent
4.	Travel arrangements.	poor	1	2	3	4	5	excellent
5.	Lodging arrangements.	poor	1	2	3	4	5	excellent
6.	Food arrangements.	poor	1	2	3	4	5	excellent
7.	Registration.	poor	1	2	3	4	5	excellent
8.	Conference facilities.	poor	1	2	3	4	5	excellent

Comments on any of the above: _____

D. Overall Viewpoint (grade the statements).

1.	The conference was productive.	No	1	2	3	4	5	Yes
2.	The conference was informative.	No	1	2	3	4	5	Yes
3.	The conference report to the community will be useful.	No	1	2	3	4	5	Yes
4.	The conference encouraged me to think about initiating some local action.	No	1	2	3	4	5	Yes

Comments on any of the above: _____

E. I AM (Please make appropriate check).

1. Nisei _____ Sansei _____ Other _____
2. Female _____ Male _____
3. Participant _____ Observer _____
4. From urban area _____ rural area _____.

APPENDIX F

APPENDIX G

NISEI RETIREMENT CONFERENCE
NOVEMBER 21, 1976
SAN FRANCISCO

A MINORITY REPORT

The notion that a collective group of Japanese Americans who represent a wide spectrum of Nisei professional and non-professional "success" types can address themselves to those problems of "survival" skills in that life span labelled "retirement" is, in my personal opinion somewhat repugnant and disturbing.

The early question as to the rationale of the selection process of participants is indeed a valid one.

Problems, issues, and concerns expressed by the various workshop participants and panelists were useful to exchange views on a variety of subjects; however it was my observation that with all good intentions the goals and objectives were designed to produce a quid pro quo in a contractual agreement, thus ignoring the real feelings of those in individuals who were not represented at the conference ---- in other words, although many of us were victims of the Great Depression, the trama of the Evacuation, the adjustments of relocation, and the economic struggles of our past --- we have been successful, perhaps too much so that we have assumed and adopted values which have insulated our feelings about those who may be experiencing the same kinds of disadvantageness we and our parents suffered.

This expression is intended to stimulate our thinking about the present thinking of the Nisei, in hopes that a minority view will result in more critical self-analysis with the goal of transforming our comfort and security of today to be extremely sensitive to the feelings of others. The psychological and mental health issues of the Nisei reflect one of the major problems --- if we leave this conference without creative answers, we do a disservice to ourselves and our fellow Nisei.

Gideon Ueda

APPENDIX H

ional Headquarters:
Francisco, CA 94115

REGIONAL OFFICES
Chicago, Illinois
Fresno, California
Los Angeles, California
Portland, Oregon
Salt Lake City, Utah
San Francisco, California
Washington, D.C.

Japanese American Citizens League

Seattle Chapter
526 SOUTH JACKSON, SEATTLE, WASHINGTON 98104

November 24, 1976

Edison Uno
515 Ninth Avenue
San Francisco, California 94118

Dear Edison,

Thank you for your participation and help at the Nisei Retirement Conference. This you did in spite of the reservations that you expressed in your "minority report." I am moved to respond to your comments because they deserve a response.

As the two women so expressed at the first session, the conference was short of people who were poor and "non-professional". About the first category, the poor, I would say that they were not there, although, at the last session, I believe you heard Tomo Shoji express her "survival" difficulties. As to the second charge that the non-professionals were not there, you are wrong - there were quite a few. Not as many as we might have liked, but they were there. Besides, I'm always troubled by what that means and why if one has a certain kind of training that one is not a citizen with concerns. In the selection process, we tried to include people that may have been underrepresented, but the applicants in these categories were not available.

The charge of lack of complete representation (an obvious impossibility) bothers me less than the charge that participants were insensitive to the needs of poor people. I simply can't accept that after talking to the participants, listening to the reports, and getting to know them and their human concerns. Many were people who had had direct self experiences in "survival," many were people who were involved in the provision of services to the elderly in need and many, as you say, knew, first hand, the experience of growing up in economic hardship during the depression years. I cannot believe that, if one is not now poor and struggling, that one cannot understand that crisis nor aid in the possible action to help resolve it. I think you do a disservice to the participants in implying their lack of sensitivity to people in need.

Further, the conference was not put together to address only the retirement needs of the Nisei low-income group, but the needs of all Nisei who are in a spectrum of socio-economic groupings. For each there are differing needs, even as we discussed them, based on geography, sex, urban/rural, etc. While it is true that the needs of the poor are the most pressing, it would also be wrong to think that Nisei not so categorized do not have concerns of a different sort. "Surviving" may mean more than food and shelter. As you say, the "psychological and mental health issues of the Nisei reflect one of the major problems." Self worth and self satisfaction is something everyone must grapple with, regardless of income.

We all share the same hope that the conference was the beginning of a move to address the Nisei retirement issues that surfaced at the gathering.

With best regards,

Minoru Masuda, Ph.D.

cc: Conference participants,
observers, Planning Commission
James Murakami, President, JACL
MM:td

APPENDIX I

NISEI RETIREMENT PLANNING CONFERENCE

LOCAL COMMUNITY FOLLOW UP REPORT

Name:_____ Date:_____

Address:_____

_____

Phone: Area Code ( )_____

1. Have you been able to share any experiences from the Nisei Retirement Planning Conference with others since the conference?

   Yes_____ No_____

   If yes, please elaborate:

2. Since the conference have you had contact with any of the participants attending the Nisei Retirement Planning Conference?

   Yes_____ No_____

   If yes, please elaborate:

3. Have you participated in any follow up activity related to Nisei retirement concerns in your local community?

   Yes_____ No_____

   If yes, please elaborate:

4. Are you involved in planning some type of follow up activity related to Nisei retirement in your local community?

Yes_____ No_____

If yes, please elaborate:

5. If you have participated in or are planning a follow up activity please identify any of the major difficulties encountered. What recommendations do you make for further follow up activities?

6. Since the conference please estimate how many people you have had opportunity to talk with about the conference and Nisei retirement.

7. In your opinion, how satisfactory was the conference in preparing you for follow up activities?

Please include further information regarding follow up activities (e.g. flyers, reports, meeting summary etc.).

Please complete and return by March 1, 1977 to:

Japanese American Citizens League
National Headquarters
1765 Sutter Street
San Francisco, California 94115

APPENDIX J

1971 White House Conference on Aging

TOWARD A NATIONAL POLICY ON AGING
Final Report, Volume II

ASIAN AMERICAN ELDERLY

The Japanese American Citizens League made a formal request that the Conference program include a Special Concerns Session on The Asian American Elderly. The League pointed out that most of today's elderly Asian citizens are foreign-born and, after migration, generally continued to follow their own cultural patterns and practices. The rapidly changing social structure and economic circumstances in the United States have now created a crisis for these elderly persons which should command special consideration in the development of any national policy on aging.

The Asian American group is made up of various nationalities—Samoans, Chinese, Filipino, Korean, Hawaiian, and Japanese. The League invited representatives of each of these groups to membership on the Planning Committee for the Session. Although representing widely scattered Asian elderly populations, the Planning Committee was, nevertheless, able to plan a program which encompassed their common interest in improving the well-being of the elderly Asian American in the United States.

The Participants

All Asian Americans named as Delegates to the Conference received a special invitation from the Session Planning Committee to attend the Special Concerns Session on the Asian American Elderly. Altogether 44 Asian Delegates took part in the Session. They represented all the Asian groups mentioned above. Relatively few of the Delegates were older or retired persons, a fact which indicates that the leadership for elderly Asian Americans are the young and middle-aged.

The Program

The relatively small size of the Session made it possible for the group to engage in an informal discussion of the major problems for which it was believed national policy should be formulated to give special attention to the older Asian American. The time was allocated in three parts to include: (1) an address on the Asian American problem; (2) comments and observations by representatives of the various national groups; and (3) development and adoption of recommendations.

1971 WHITE HOUSE CONFERENCE ON AGING

PROGRAM

ASIAN AMERICAN ELDERLY

Presiding: DAVID E. USHIO,
Assistant Washington Representative,
Japanese American Citizens League,
Washington, D. C.

Background and Overview

"ASIAN AMERICAN ELDERLY"

SHARON FUJII, Graduate Gerontology Program, Florence Heller Graduate School for Advanced Studies in Social Welfare, Brandeis University, Waltham, Massachusetts

Comments and Observations—

PANEL OF ASIAN AMERICANS

Chinese American—
SAM YUEN, Director of Self-Help for the Elderly, San Francisco, California

Filipino American—
ROBERT SANTOS, Executive Director of Project Caritas, Seattle, Washington

Korean American—
REVEREND PETER KWON, Korean Social, Health, and Education Society of Southern California, Los Angeles, California

Samoan American—
LOY F. TEO, Director of Samoan Center, Los Angeles, California

Hawaiian—
CHRISTIAN S. NAKAMA, Executive Director, Honolulu County Committee on Aging, Honolulu, Hawaii

Japanese American—
MIKE SUZUKI, Chief of Social Service, California State Department of Social Welfare, Vice President of General Operations, Japanese American Citizens League, Sacramento, California

THE SESSION REPORT

Preamble

In the United States today, elderly Asian Americans are suffering from unprecedented problems that are devastating the lives of these aged people. In addition to the many critical problems that face the 20 million senior citizens in the United States, Asian American elderly are further confronted with cultural barriers that exclude them from receiving their rightful benefits.

Language problems created by lack of bilingual information systems and the lack of bilingual service workers deny Asian American aged even the knowledge of how to obtain such benefits. But most of all, the Asian American elderly are severely handicapped by the myth that pervades the society at large and permeates the policy decisions of agencies and governmental entities that are charged with the responsibility of helping all the United States.

This emasculating myth that discriminates against Asian American elderly is that Asian American aged do not have any problems, that Asian Americans are able to take care of their own, and that Asian American aged do not need or desire aid in any form. Such assertions, which are generally accepted as valid by society, are false. A quick look at Asian American communities would verify that they do indeed have problems and the problems in many respects are more intense and complex than the problems of the general senior citizen population. When the Asian American aged suicide rate in certain areas is three times the national average, when 34 per cent of Asian American aged who were studied have never had a medical or dental examination, it should be obvious that the problems facing Asian American aged are overwhelming to the point that it is impossible for Asian American aged to look only to their families for help.

However, those who hold the responsibility to assist in these areas have turned their backs on the Asian aged. For example, in 1969-71 some $32 million was appropriated for community grant projects for the aged which included informational services, health care, and aged assistance (many of the areas that Asian American elderly need the most). Of this $32 million, not one dollar was given to Asian American communities for their aged problems. The reason, according to the government officials, was Asian Americans don't have problems.

So pervasive is this myth that the planners of the White House Conference on Aging, the group most knowledgeable in the area of aging needs, failed to include a Special Concerns Session for Asian American elderly as part of its original agenda. While the planning for other Special Concerns Sessions had been in process for many months, the decision to hold a Special Concerns Session for Asian Americans was made only one month prior to the Conference and only because a special request was made by concerned Asian Americans.

This oversight is typical of the neglect that Asian American elderly face on all fronts. Within the confines of the short time given to prepare for this Conference, concerned Asian Americans were able to identify many specific and crucial needs that are crippling the Asian American elderly. The following policy recommendations represent some examples of the myriad of problems that are devastating Asian American elderly people.

Asian American Delegates support the many recommendations that the Conference as a whole has proposed for the benefit of all senior citizens. However, history has demonstrated again and again that Asian American elderly are among the people most neglected by programs presumably serving all elderly. We demand that the following policy recommendations be implemented to insure that Asian American elderly receive their rightful opportunities in this Nation.

Recommendations

Research and Demonstrations

1. Federal funds for research and demonstration projects to determine how older Asian Americans can be effectively assisted, based on their needs, cultural differences, values, and desires, should be expanded and should involve researchers of Asian background. The findings from such efforts should be disseminated to policy makers, program planners, and service providers.

Rationale: Information on older Asian Americans must be collected so that a national policy on aging is truly responsive to, and representative of, all older Americans.

Program Issues: Research and demonstration projects should identify the older Asian Americans (i.e., where they reside, what their characteristics are) and should be supported by agencies such as the Department of Commerce (Bureau of the Census), the Department of Health, Education, and Welfare, and the Department of Labor.

Special research and training services for the investigation, study, and treatment of medical diseases peculiar to Asian American elderly (i.e., incidence of sickle cell anemia affecting Samoans) should be conducted.

Special research studies relating to the disproportionate number of Asian elderly in mental institutions should be initiated.

Demonstration grants should be provided for the training of researchers to deal with the problems of older Asian Americans.

2. Federal–such as Department of Housing and Urban Development, Department of Labor, Department of Transportation, State–such as commissions on aging, public welfare, departments of human resources, and local government and private organization grants which provide assistance [illegible] the elderly should reflect the diversity of the Asian American groups.

Rationale: Because persons of Asian ancestry are lumped under the heading of Asian American or "Oriental", it is assumed by many that all Asians are alike. In reality, the cultural differences between the basic Asian American groups (Chinese, Filipino, Korean, Japanese, Samoan) are as different as the five different languages they speak. It is unrealistic and wishful thinking to assume that the small enclaves of Asian American elderly will be reached by massive grants to the county or State for all elderly persons. Grants aimed at specific pockets of ethnic groups would more likely reach elderly Asians.

Program Issue: Federal, State, and local governments in mutual cooperation with the Asian community should establish and fund in those States and localities where Asian Americans are concentrated, outreach programs to provide information, referral, and advocacy services, including resource persons, transportation assistance, drop-in centers—all of which reflect the cultural differences and preferences of the Asian American elderly.

Services

3. Public and private agencies should provide older Asians with support services (e.g., home care assistance, transportation, health screening, etc.) in their own communities which have been traditionally provided by the family. In doing so, recognition should be made of family structure and kinship networks among Asian ethnic groups for the purpose of building on these, rather than imposing or allowing totally strange service delivery systems.

Rationale: Traditionally, services such as transportation, home care, financial support, and housing have been provided by the family of the older Asian. Resulting from changes in family structure and an increasing need for diverse services (e.g., health care, housing, etc.), the Asian elderly cannot continue to look solely to their families to have needs met.

4. On-going service projects such as senior citizen centers and multipurpose service centers which are designed to meet the special needs of older Asian Americans, should be established in communities of elderly Asian Americans, and Federal, State, and local assistance should be made available to support these either in full or on a matching basis.

Program Issue: Programs should provide bilingual, bicultural staffing; recreational, leisure-time activities geared to cultural interests; information and referral services; direct social services; elderly self-help programs; youth and elderly mutual assistance programs; and educational programs and services for the Asian elderly and for training personnel to work with Asian elderly.

5. Continued Federal support of existing programs should be contingent on reexamination and revision to assure that they are responsive to the needs of elderly Asian Americans through the use of bilingual workers for outreach and advocacy services.

Housing

6. The Department of Housing and Urban Development should acquire land in the Asian American communities, using condemnation procedures if necessary, and create housing programs for the Asian elderly with related life support services on a crash basis.

7. The Federal Government should provide special funding to meet the needs of elderly Asian Americans for new housing by providing loans to Asian American nonprofit organizations to develop housing with attention to cultural preferences.

8. Department of Housing and Urban Development should provide substitute housing to Asian elderly, who live in substandard congregate housing, in the same community to prevent environmental displacement.

9. The government should institute rent control and rent increase exemptions to Asian American elderly.

10. All efforts should be made to maintain Asian elderly in their own homes, if they wish to remain there, with collateral life support services, rather than having them go to an institutional setting.

11. The Federal Government should initiate a substantial tax incentive to the younger generation who can provide housing and/or other supportive care for their Asian elderly relatives.

12. Federal, State, and local funds should be made available for establishing nursing homes for elderly Asians which provide for bilingual, bicultural staffing, ethnic foods, family and individual counseling services, and recreation and leisure activities which are culturally related to Asians. Protective group or residential arrangements should be provided in the community where Asians are concentrated for those who can continue to live independently.

Health

13. In the development of a more complete range of health care (physical and mental) services for the aging through a national health insurance program, specific provisions should be established to meet the special needs of elderly Asian Americans.

Rationale: Elderly Asian Americans have health problems similar to those of all older persons, but they have borne added burdens due to cultural and language differences which make access to health care services difficult.

Program Issues: Mobile medical outreach teams should be established to serve the Asian elderly in the community. Such teams should be developed to relate to language and cultural patterns of the elderly Asian.

Public and private funding should be provided for health education of elderly Asians by the community through multiservice centers and regularly scheduled community information days.

Income

14. A Federal guaranteed annual income program for the elderly must be established if this Nation is to meet the basic needs of elderly Asian Americans who are denied benefits related to "covered" employment (i.e., Social Security, pension programs) because of long-existing discriminatory employment patterns.

Rationale: Limited and fixed income levels for older Asians as provided by standard sources (Social Security, pension funds, savings) have been inadequate to meet their needs, especially health and housing costs. Furthermore, many

older Asians have no sources of income whatsoever since they were employed in occupations (self-employed, domestic labor, or farming) which are not covered by Social Security or private pensions.

Program Issues: The involuntary and enforced period of time spent by Asian elderly (from the Japanese community) in concentration camps during World War II should be fully accredited as accumulated time towards the receipt for full Social Security benefits as well as other Federal benefits to which they are entitled.

All references to differential treatment of aliens with regard to public programs (i.e., public welfare programs) should be stricken.

Newly arrived elderly Samoans should be guaranteed their Social Security benefits derived from work in American Samoa.

The unique income-saving plans of the Asian elderly should be fully legitimized and safeguarded (e.g., Tannomoshi, Kei) by financial systems.

Employment and Training

15. There should be continuation, expansion, and innovation of placement, training, and job assistance programs for Asian elderly through State employment programs and special Federal programs for older people. Asian elderly should be employed as community workers to educate others. They should also work in public agencies, community organizations such as funded by Social and Rehabilitation Service under the Older Americans Act (Titles III and VI). Sheltered workshops for the Asian elderly should be developed.

Training

16. A Federal policy should be created emphasizing training of Asians who will work with older Asians. There should also be provisions for non-Asian workers to receive training which will enable them to work effectively with Asian elderly. As an illustration, support for training should be made available by the Social and Rehabilitation Service of the Department of Health, Education, and Welfare under Title V of the Older Americans Act.

Rationale: Most non-Asian workers currently serving the elderly are not aware of the needs and concerns of the Asian elderly. They are not able, therefore, to work effectively with them and have alienated the Asian elderly.

Program Issues: Opportunities for bicultural, bilingual Asians to serve Asian elderly with special skills, understanding, and knowledge should be provided.

Special training programs should be provided and conducted by Asian bilingual and bicultural workers for public agencies serving the Asian elderly.

Education

17. Educational institutions (public and private and at all governmental levels) should provide special and continuing education courses for elderly Asian Americans which will enable them to become more knowledgeable about services and programs that exist for all elderly and to learn about their unique cultural heritage.

Rationale: There should be a continuous effort made in all needs areas to educate the elderly, the public at large, and program and service personnel as to the differing needs and problems of Asian elderly.

Nutrition

18. Existing nutrition policies for older persons who receive Federal support should be reexamined and revised to include the cultural food preferences of the elderly Asian American.

Rationale: Nutrition programs for the elderly have failed to include special dietary and cultural preferences of older Asian Americans.

Program Issue: The food stamp program as presently constituted excludes elderly Asians from purchasing ethnic foods. The food stamp program should be revised to include provision for the purchase of ethnic foods.

Meals-on-wheels programs for the elderly should be revised to meet the basic dietary preferences of older Asian Americans. Nutrition education programs should be provided for older Asian Americans which will assist them to plan well-balanced diets using their own ethnic foods.

Transportation

19. Free public transportation should be made available to the Asian elderly which will enable full access to culturally preferred life support services both in and outside the community.

Rationale: The special needs of elderly Asians for cultural and life support services cause transportation needs which currently are not provided in public transportation systems.

Program Issues: Public and private funding shall be made available on a local basis to insure that elderly Asians will obtain equal freedom of mobility as the rest of the elderly.

Public funding shall be provided to voluntary organizations which provide transportation to the Asian elderly to meet their needs.

Special Concerns Advocacy

20. The Federal Government shall establish a Cabinet Committee for Asian American Affairs which would include among its priorities the needs of elderly Asian Americans.

21. In all political jurisdictions where Asian Americans reside, the committees or commissions on aging shall include Asian American representation. All agencies which directly affect the elderly in such jurisdictions shall appoint staff or retain consultants of Asian background who are knowledgeable about the needs and cultural preferences of Asian elderly.

Legal

22. In passing legislation and adopting regulations at all governmental levels affecting services to the elderly, no differentiation shall be made between aliens and citizens.

23. Free bilingual legal assistance must be made available to Asian elderly who wish to become naturalized citizens.

Roster of Planning Committee

David E. Ushio, Chairman, Assistant Washington Representative, Japanese American Citizens League, Washington, D. C.

Jim Miyano, Director of Project Liaison, Los Angeles. California

Joselyn Geaga, Filipino American Community of Los Angeles, Los Angeles, California

Robert Santos, Executive Director of Project Caritas, Seattle, Washington

Sharon Fujii, Graduate Gerontology Program, Florence Heller Graduate School for Advanced Studies in Social Welfare, Brandeis University, Waltham, Massachusetts

Reverend Peter Kwon, Korean Social, Health, and Education Society of Southern California, Los Angeles, California

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APPENDIX K

National JACL Policy Statement on the Japanese American Elderly

The JACL reconizes that a significant number of the Nisei population will soon be joining the Issei as senior citizens. We, therefore, recommend that the organization accept the special needs of the elderly as a priority concern of JACL in the coming biennium and mobilize resources at every level of the organization to meet these needs.

In order to implement this organizational concern we recommend that JACL:

1. Monitor and aggressively promote the implementation, where possible and appropriate, the 23 policy recommendations of the Special Concerns Session of the 1971 White House Conference on Aging, pertaining to the special needs of the Asian American elderly.

   These policy recommendations apply to the areas of research/demonstration, services, housing, health, income, employment and training, education, nutrition, transportation, special concerns advocacy, and legal.

2. Encourage and provide technical assistance to local Japanese American communities to seek public and private agencies support for such needed services as home care assistance, health clinics, transportation, social centers and housing which reconizes and takes into the family structure and kinship patterns as they relate to these needs.

3. Insure the inclusion of Japanese American representation on all Federal/State committees and commissions on aging in political jurisdictions where a substantial numbers of Japanese Americans reside.

4. Utilize existing knowledge about the needs and problems of the Japanese American elderly and engage in appropriate studies and fact gathering surveys in collaboration with other interested groups thereby develop a knowledge base which is current and useful in terms of program planning and development.

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